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The
CHRISTIAN CENTURY

Published Weekly

The Changed Atmosphere

In the Series 'How My Mind Has Changed'

By Walter Russell Bowie

Christianity and the Freudian Fever

By Nels F. S. Ferré

How Much Religious Liberty?

An Editorial

15 Cents a Copy • July 19, 1939 • Four Dollars a Year

In This Issue

WALTER RUSSELL BOWIE as rector of Grace Episcopal Church, at Tenth Street and Broadway, New York City, for the past 16 years has attracted national attention as a leader among broad churchmen. Born in Richmond, Va.; educated at Harvard and the Theological Seminary in Virginia, Dr. Bowie came to New York after a long rectorship at St. Paul's Church, Richmond, where he also served as editor of the *Southern Churchman*. In 1935 he delivered the Lyman Beecher Lectures on preaching at Yale. Among his many book are *The Armor of Youth, The Inescapable Christ, The Heroism of the Unheroic, The Story of the Bible, Great Men of the Bible*. Dr. Bowie has just resigned his pulpit at Grace Church to become professor of preaching at Union Theological Seminary, New York.

NELS F. S. FERRE is assistant professor of theology and the philosophy of religion at the Andover Newton Theological School, Newton Center, Mass.

CHARLES EUGENE CONOVER writes in reply to an article by Miss Ruth Davies, of the faculty of Ohio Wesleyan University, "Are Students Losing Their Religion?" which apeared in the issue of June 14. Mr. Conover is the Presbyterian university pastor at Miami University and an instructor in philosophy at Western College, both institutions located at Oxford, Ohio. Readers will remember the article which Mr. Conover contributed just about a year ago (July 13, 1938): "Save Religious Education from Itself!"

Coming

Future contributions to the series, "How My Mind Has Changed in This Decade," will appear in the following order:

John Schroeder
Harold C. Phillips
Halford E. Luccock
Arthur E. Holt
Albert C. Dieffenbach
Morris S. Lazaron
James Luther Adams
Karl Barth

The Christian Century

July 19, 1939

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Calendar of Coming Events

July 10-21. Massachusetts Council of Churches, Conference on Religious Education, East Northfield, Mass.
July 15-22. Unitarian Institute on Religious Education, Isles of Shoals, N. H.
July 15-22. Youth's Temperance Council Encampment, Lima, N. Y.
July 16-23. Universalist-Unitarian Young People's Institute, Shakinak State Park, Jasonville, Ind.
July 16-30. Conference on Religion and Life, Lakeside, O.
July 17-23. Southern California Disciples Convention, Long Beach.
July 17-29. Pacific Area Seminar, Silver Bay, Lake George, N. Y.
July 18-20. Evangelical and Reformed Institute on Effective Church Methods, New Braunfels, Tex.
July 18-21. Conference on Church, Citizenship and Community, Juniata College, Huntingdon, Pa.
July 22-28. Baptist World Conference, Atlanta, Ga.
July 22-29. Unitarian General Alliance, Isles of Shoals, N. H.
July 24-30. Northern California Disciples Convention, Santa Cruz.
July 24-Aug. 2. World Conference of Christian Youth, Amsterdam.
July 29, 30. Youth's Temperance Council Encampment, Columbia, Mo.
July 30-31. Youth's Temperance Council Encampment, Shelby Forest Camp, Memphis, Tenn.
July 25-30. Pastors' Conference, Lake Junaluska, N. C.
July 26-Aug. 8. Leadership School, Mt. Sequoyah, Ark.
July 29-Aug. 5. Unitarian General Conference, Isles of Shoals, N. H.
July 31-Aug. 4. Annual Meeting, Campbell Institute, Disciples Divinity House, Chicago.
July 31-Aug. 13. Pastors' Institute and Educational Conference, University of Chicago, Chicago.
Aug. 1-8. Leadership School, Lake Junaluska, N. C.
Aug. 1-25. Phillips University Graduate Bible School, Association Camp, Estes Park, Col.
Aug. 2-5. Youth's Temperance Council Encampment, Laurel Camp, Del.
Aug. 7-14. Youth's Temperance Council Encampment, Mt. Hermon, Cal.
Aug. 8-14. Youth's Temperance Council Encampment, Hightstown, N. J.
Aug. 8-14. Leadership School, Mt. Sequoyah, Ark.
Aug. 10-24. Leadership School, Lake Junaluska, N. C.
Aug. 14-21. Youth's Temperance Council Encampment, Camp Bethel, Va.
Aug. 19-26. Institute of World Affairs, Ferry Beach, Saco, Me.
Aug. 22-27. National Christian Missionary Convention, Negro Disciples of Christ, St. Louis.
Aug. 23. Ohio Evangelical Conference, Columbus.
Aug. 23-25. Youth's Temperance Council Encampment, Peru, Ind.
Aug. 24, 25. Youth's Temperance Council Encampment, Yankton, S. D.
Aug. 24-27. General Conference, American Unitarian Association, San Francisco, Cal.
Aug. 25. Youth's Temperance Council Encampment, Scout Camp, Decatur, Ill.
Aug. 25-30. Youth's Temperance Council Encampment, Camp Tyrone, Mich.
Aug. 27-Sept. 1. Institute of Human Relations, Williamstown, Mass.
Aug. 28-Sept. 1. Annual Summer Conference of Ministers, Westminster, Md.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVI CHICAGO, JULY 19, 1939 NUMBER 29

EDITORIAL

NEWS of the pending concordat between the Episcopal and Presbyterian churches in this country seems to be stirring up violent emotions in England. The *Church Times,* organ of the Anglo-catholics and Britain's most vigorous church weekly, believes that if the negotiations succeed the united church should be excluded from the Anglican fellowship. "If the proposed concordat is ratified," it declares, "the Episcopal Church will make fundamental concessions concerning the character of the church and the value of its sacraments that will deprive it of any right to claim to be part of the church catholic and will hopelessly compromise the whole Anglican communion, if American bishops are permitted to attend next year's Lambeth conference." The *Church Times* sees the plan for union as "much more dangerous than the South India scheme," since "it has not the excuse of being necessary to meet the peculiar circumstances of the mission field." The same paper takes a very gloomy view of what went on in the matter of a common communion service at the Madras Conference, but it cheers up over reports from America that certain Episcopal bishops in this country are considering pushing the question of the adoration of the Virgin Mary at Lambeth. For reasons of strategy the paper counsels against raising this issue just now, but the origin of the proposal in this country should reassure the editors that American Anglicanism is not hopelessly infected with Protestantism.

Anglo-Catholics Aroused By Concordat

Straws in the Wind

TWO unrelated items which have recently seen the light of print deserve reflection. In its issue for July 1 the trade weekly of the newspaper world, *Editor & Publisher,* presented a feature article: "Results of Last War Indicate Advertising Need Fear Nothing." The argument, in essence, ran that, far from fearing a war as a time for lessened profits, newspapers and their advertising supporters should remember that the last war brought a buying boom. Typical excerpt: "Although semi-luxuries at first brought sales resistance, the higher wages which followed brought them back again. 1918 introduced the 'silk shirt era.' . . . In fact, it should be noted that several of today's major advertising classifications—automobiles, cigarettes, electric appliances, movies—were 'born' during that war. Such 'war babies' now represent more than half of national advertising expenditures in all major media." There you have it—have a war and see advertising lineage skyrocket! On July 5 the Associated Press sent out from Washington a report that the war department is about to ask Congress to do away with the requirement that the present 5,500 airplane building program shall be on a lowest bidder basis. Instead, the war department wants "emergency authority" to place these mammoth orders on a cost plus basis, explaining that thus the business can be more easily spread around among all airplane manufacturers. Back to good old "cost plus"—daddy of the most outrageous profiteering of the war!

Political Morality At a New Low

SELDOM has the nation witnessed such a display of unabashed political cynicism as accompanied the passage of the monetary act through the Senate. The whole issue became one, not of seeking a sound financial policy for the country, but of resorting to any method that might serve to pummel the President. No one seriously contended that the President has any intention of using the devaluation powers which he had not used for more than five years. But some of Mr. Roosevelt's political opponents saw in this bill a chance to make him lose political face, and in order to take advantage of that chance resorted to a series of political deals which involved virtual robbery of the public treasury. Not much will be said in condemnation of the silver senators who took advantage of the situation to fix a ridiculously high price for government purchases of domestically mined silver. They were merely observing the usual, if low, standards of political morality, which justify a legislator in placing the immediate interests of his own constituents before all

other considerations. And no great condemnation will be marked up against the administration for making a deal with the silver senators, in the final hours of this disgraceful legislative episode, which gave the mining interests an unmerited gain of more than six cents an ounce. The administration undoubtedly believed that the prestige of the President had to be defended at whatever cost. But the "sound money" and "economy" Republican senators who engineered the original deal with the silverites, by which the nation was to be mulcted of 77.56 cents an ounce for silver which sells in the world market for less than half that, showed themselves completely lacking in principle. They knew they were proposing and taking part in a barefaced hold-up of the American taxpayer, but they were willing to participate in such skullduggery because it offered a chance to slap the President. The whole nauseous business is something to remember when 1940 rolls around.

Planting the Flag on The South Pole

THE AMERICAN PUBLIC woke up the other day to discover that it is soon to become the possessor of a new territorial dependency, and that the Monroe Doctrine has been amended. Our government, according to reports from a White House conference, is prepared to take the position that any attempts by foreign powers to spread alien propaganda, stir up revolutions, found colonies or establish bases west of the 180th meridian in the vicinity of the South Pole will be looked upon as a hostile gesture against the freedom and independence of this republic. Just how this move happened to be made at this particular time is not quite clear, but it undoubtedly answers a long felt need. Representative Clifton Woodrum of Virginia, father of the recent relief bill and leading congressional economizer, is a friend and neighbor of Admiral Richard E. Byrd. In a deficiency and supply bill he tucked in an appropriation of $340,000 for another Byrd expedition to the Antarctic, whose business it will be to establish permanent bases in that region and to clinch American claims to extensive territory. The appropriation was slipped through, incidentally, after the House had twice defeated it when it stood in the open. The admiral's recent best-seller, *Alone,* was not calculated to warm up American enthusiasm for this venture, but apparently it stirred the imagination of some influential minds in the administration. At any rate a large portion of Antarctica is going to be Americanized. Four reasons are given. (1) The Germans are said to be planning a southern polar expedition for next year. (2) The Antarctic contains enough anthracite coal to supply our entire nation for forty or fifty years. Since the nearest outpost of civilization to these future coal fields is somewhere around New Zealand, this promises to make a lot of business for American shippers. (3) With constant improvements in transportation and communication the few remaining unclaimed areas on the earth are taking on a new importance. (4) Since this is a region of fierce winds and bitter temperatures it is an ideal place to make weather observations. It is a bit difficult to follow the reasoning, but perhaps this is something that we ought to feel patriotic about. Certainly the admiral's brother, Senator Byrd, and Congressman Woodrum, those two paladins of economy, must have known what they were doing.

Mr. Roosevelt, the British Tories and Franco

WHEN strenuous objections were made to President Roosevelt's proposal to loan money to foreign governments for purchases in this country, Mr. Jesse Jones came to his chief's defense by saying, in effect, "Why, there's nothing novel about that; we've already been doing it." Then as an illustration he let it out that our Export-Import Bank had extended a $5,000,000 credit to Portugal for buying railroad equipment in this country. This was rather amazing. Why Portugal? The only plausible answer is that Mr. Roosevelt did it to help Great Britain play her feverish game of power politics in Europe. As everyone knows, Britain hasn't been watching the cards as they have been played in the Iberian peninsula. Italy and Germany are not only holding the highest trumps in Spain, but have also made a successful finesse in Portugal, which Britain has controlled for many years and which it is absolutely necessary for Britain to keep on controlling, the European setup being what it is. Britain must now do something special in order to recapture Portuguese favor; and since she is confronted with the necessity of amending so many of her ways, and since Mr. Roosevelt is apparently so anxious to help her, he handed out five million to Portugal. But that is only the beginning of the story. It is reasonably certain that our state department also wishes to extend a loan to General Franco, under the guise of helping American farmers unload some of their surplus cotton. If Mr. Roosevelt wants to start something really hot in this country, let him push that through. There are other nations that need cotton, nations where Great Britain doesn't need to gain diplomatic favors from a fascist dictator whom she helped place in the authoritarian chair.

Japan's Undeclared War Enters Third Year

THE ARRIVAL of the second anniversary of the outbreak of the war in China mainly served to emphasize the difficulties in which Japan finds herself. If ever a nation bent on conquest succeeded in catching a bear by the tail, Japan is that nation. Outwardly, she has swept victoriously forward from the very start of the fighting. All China's principal ports, railways, industrial centers and developed mines are in her hands. On the map she can show something like 600,000 square miles of conquered territory. Chiang Kai-shek's government has been pushed westward until now its capital is at Chungking, and even the rampart of the Yangtze gorges cannot protect its cities in west and southwest China from almost uninterrupted bombing. At the same time, Japan has put the British empire on the defensive at Tientsin and from the Mongolian border come reports of the most stupendous victories in military history over Russian air forces. (So

stupendous, in fact, that nobody believes them.) But who is fooled by all this outward show of conquest? Probably not even the Japanese people. For even though their censored press tells them very little about the real state of affairs in China, their army leaders have had to mark the opening of the third year of this "incident" by calling on the nation for further sacrifices and by warning that a long, hard struggle still lies ahead. The truth is that Japan is not conquering China; she is floundering in China. She is not as near a genuine victory today as she was when she opened fire at the Marco Polo bridge near Peiping two years ago. Chiang Kai-shek's anniversary message to the Chinese people, in which he foretold victory within the next twelve months, was doubtless overoptimistic. It was meant more for propaganda purposes than as a sober statement of the expectations of the Chinese government. But the eventual victory of the Chinese was never more certain than today. If China's internal morale holds out, Japan must eventually exhaust herself. So far, that morale seems unshaken.

A New Order of Trust-Busting

ONE of the most statesmanlike moves to come out of Washington in many a year is the plan of anti-trust action in the building trades announced by Assistant Attorney General Thurman W. Arnold. Although this program is a logical development in American history, it marks a definitely new level. Trust-busting has been traditionally a moral crusade for the punishment of wrongdoing. It gave the country a big thrill when Theodore Roosevelt went forth with his slingshot to make Goliath corporations dissolve into smaller units, but it did the corporations little harm and the country small good, for the dissolved members found ways of continuing to act with unity. Mr. Arnold is not interested in that sort of thing. He is not out to punish anybody for the sheer love of vindicating an abstract principle; neither does he regard the big size of a business organization in this machine age as necessarily criminal. What concerns him is the distribution of goods and services to the people, and his purpose is to remove unreasonable restraints to the flow of goods and services in the housing industry. This country is far behind in home construction. Investigations have led to the conclusion that this is largely due to the existence of trade restraints which have produced inordinately high prices in the building industry. It is believed, specifically, that a sudden and spectacular rise in building costs in 1936 and '37, amounting to 25 per cent in some localities, was responsible for choking a building boom. This suspected conspiracy against reasonably low prices is not centered in any one place, but exists all along the line. There are restraining agreements among manufacturers and distributors of materials; there are restraints among contractors and among labor organizations which work in collusion with contractors; there are restraints through the abuse of patent rights, and restraints are frequently to be found arising from state and local laws. It is obvious from this analysis that the situation cannot be remedied except through a concerted movement of all interested parties against every point where a monopolistic condition exists. This is precisely what the department of justice proposes to initiate. All power to it!

Chaplain's Prayer Upsets Wisconsin Legislator

PRAYER in the Wisconsin legislature normally follows the patterns which have become familiar in other states. The ministers of the capital city, Madison, take their turns in acting as chaplains, each minister being invited to serve by the clerks of the two branches. But enough discussion has followed the prayer offered in the senate on June 27 by the Rev. Allen L. Eddy, of the Plymouth Congregational Church of Madison, to arouse the entire state. Mr. Eddy, in a petition that was a model for brevity, prayed:

> We invoke thy wrath upon reprobate men who come to this city to corrupt public officials, buy and sell legislation, and traffic in the honor of government.
>
> We invoke thy wrath upon little men in large places who stoop to canny shrewdness to thwart the people's will and reduce the business of public affairs to mistrust and contempt.
>
> We pray thy blessing upon this commonwealth which is thy home and upon those of its chosen officials who seek to establish justice, increase right and uphold the honor of the state. Give thou the light of wisdom, the might of righteousness to rule this chamber today.

Mr. Eddy returns no more to pray in the Wisconsin state senate. For some reason Senator Harry Bolens, long a pillar of the conservative forces in the chamber, took the prayer as an insult. "I hope," he told the senate, "that we never invite him [Eddy] again to come into the company of decent men." Next day the clerk of the senate informed the minister of the First Baptist Church of Madison that Mr. Eddy's name had been placed on a "do not call" list. Since then other ministers of Madison have informed the senate clerk that they do not care to act as chaplains while the legislature insists on censoring the prayers offered; the ministerial association of the city has taken the same position, and the lieutenant-governor has assured the ministers that it was all a mistake and that conservative senators will not be allowed to set the standards of Wiscosin theology. We wonder, however, what might happen in other legislatures if other chaplains prayed with equal point.

Let the Quakers Speak Out

THE AMERICAN Friends' Service Committee has good reasons for wishing to do its relief work quietly. It rightly regretted the publicity given by certain newspapers to the visit of its representatives to nazi Germany several months ago. No doubt it regrets the propaganda war now being fought over the question as to why it has decided to terminate its relief work in Spain. But since this battle somehow got started, and since many Americans are being confused by it, it is high time that the Quakers furnish a different sort of relief by breaking their official silence and telling what's what and why. Some weeks ago Mr. Alfred Cope of the Friends' International Commis-

sion for Assistance to Child Refugees in Spain said that their work had been intolerably handicapped after the nationalist victory, that six or seven shiploads of food intended for starving children had been taken by Franco's officials and apparently eaten by his army, and that the Friends had decided to transfer their efforts to Spanish refugees in France. This so outraged the American supporters of Franco and Spanish fascism that they promptly set out to have Cope's story contradicted. They got the contradiction, or what sounded like a contradiction, from Franco's own embassy in Washington. But since this would convince no one who was not already convinced, they kept hunting until they found other Quakers who were willing to tell the Cope story in much more diplomatic language. For instance, Mr. Howard E. Kershner was found in Paris to say that, except for the seizure of five or six shiploads of food by nationalist armed forces during a confusion of the moment, all shipments of food had reached their proper destination, and that "our workers are accorded great courtesy in their movements in and out of Spain." At least one influential Catholic journal has seized on these words as proving a lot of good things about General Franco and a lot of bad things about Mr. Cope, and as making "fools" out of everyone who thinks the Quakers are closing their relief work in Spain because they have found it difficult to work advantageously under the new dictatorship. A few plain words from the Friends' Service Committee would be helpful at this juncture.

Accomplishments of the Youth Congress

A GOOD MANY of the thousand or more delegates to the American Youth Congress are probably filled with indignation at the outcome of their recent convention. Gathering in New York during the early part of this month to discuss the topic, "How organizations and the American Youth Congress can prepare youth for citizenship in our democracy," the congress was pushed by an outside group of elder statesmen and by a minority of its own delegates into a protracted comedy of errors which makes for what is called a bad press. Fifty-six members of the New York state legislature and sixteen members of the city council of New York publicly demanded that the congress go on record as opposed to communism, that it affirm a belief in God and the private ownership of property, and declare all disbelievers in these affirmations to "have no place whatsoever in the American Youth Congress." This item of business, which wasn't on the original agenda, was kept before the congress by a small group of determined delegates, and before the country by an amused press, until it dominated and disrupted everything else. After the anti-communist group withdrew to form a rump parliament of its own, and after an orgy of name-calling, the congress passed a resolution during its final day which was intended to lay the question to rest, but which of course left everyone with his former suspicions unmodified. In one sense, it can be said that the youth congress was taken for a ride. But before one wastes any emotion over this it should be recognized that there were no reasons to expect anything else. The American Youth Congress had this coming to it. In the first place, it has allowed itself in the past to appear to be steered by the Communist party. In the second place, the congress is nothing but a romantic conception. The attempt to form a cohesive national organization on the common basis of being young is, to say the least, a very unrealistic idea. About all that such a variegated gathering could possibly expect to do in genuine harmony would be to hold a dance.

How Much Religious Liberty?

A PAMPHLET issued last month by the American Civil Liberties Union under the title *Religious Liberty in the U. S. Today* affords occasion for a general survey of this important field and an excellent guide to the study of its problems. It is significant that this pamphlet is issued under the sponsorship of thirty-four ministers of many denominations, from Unitarian and Quaker to Roman Catholic, though not necessarily with their unanimous approval of all its contents.

It is a matter of importance that practically everybody of any intelligence in the United States is in favor of religious liberty, though not all mean the same thing by it. It is inevitable that there should be differences of meaning attached to this phrase so long as there are different views of religion and its place in the life of the individual and in the social structure, and different concepts of the nature and legitimate scope of liberty. Still, it is no small matter that the general sentiment in favor of religious liberty is so strong that no public policy obviously contrary to it has any chance of popular approval in any considerable area. The invasions of religious liberty are found only in its marginal and controversial aspects.

In what respects, then, is there general agreement? First, there is agreement that there shall be no legal restraint upon freedom of thought, speech or publication in regard to religion, or upon the right of assembly for worship according to whatever cult may be acceptable to the worshipers. The power of the government cannot be invoked to silence expressions of religion which are unpopular with the majority. This implies non-interference with anti-religious as well as with religious propaganda. Certain old laws against blasphemy still exist in some states, but they are akin to laws against obscenity. Both are occasionally misapplied for the advancement of some special interest, but their intent and general effect is not to curb serious criticism of current orthodoxies in either religion or morals. Not only does the government exercise no censorship; it does not permit any other organization to set up quasi-governmental machinery for the discipline of its own members or the intimidation of others. There are no dungeons of the inquisition, and no church can "remit to the secular arm" for punishment those whom its own courts have condemned for heresy. This sounds like ancient history, but these practices were in vogue in some countries long after our charter of religious liberty was

written into the Constitution. We can rejoice that these liberties exist in the United States with such overwhelming popular approval that none dares openly to challenge them.

No church is favored by law above another. The other side of that proposition is that none is forced to exist, if it exists at all, under the disadvantage imposed by the superior legal status of another. None is forced into the back streets or forbidden to exhibit in its architecture or otherwise the symbols that would make it recognizably a church, as were the Protestant churches in Spain prior to 1931. None is placed in that position of inferiority which is occupied by every nonconformist body in a country that has a state church, as almost every country in Europe has. This equal treatment of the churches also is so universally acclaimed that to show that any proposed measure tends even slightly in the direction of the establishment of a favored sect would be enough to damn it. True, it is easy to quote papal pronouncements in recent years deploring the modern "liberal" policy of giving false religions equal treatment with that accorded to the "true church"; and the identical Roman Catholic monsignor who joins in sponsoring this pamphlet on religious liberty could be quoted as arguing that, when conditions make it feasible, the state should favor the Catholic Church and permit only restricted liberty to others because "error has not the same rights as truth." But taking the American situation as it is, Catholics, Protestants and Jews agree with the non-religious half of the population that all churches should stand on an equal legal footing, as they do.

No political or civil disabilities are incurred by reason of a citizen's religion or lack of religion. Eligibility to public office is not conditioned upon any religious test. A clause guaranteeing this was written into the federal Constitution without a dissenting vote and, according to Madison's *Journal,* with only one mild objection on the ground that it was "unnecessary, the prevailing liberality being a sufficient security against such tests." In a few states religious tests lingered long, notably in New Hampshire, where it was not until 1877 that the constitution was amended by striking out the clauses requiring the governor and every member of the legislature to be "of the Protestant religion." Since "the Protestant religion" is itself made up of many groups, the evident intention was not to favor any single sect but to disqualify the members of one particular sect. Thus slowly was the lesson learned that complete religious liberty is possible only when there is complete equality of churches before the law and a complete absence of religious tests for eligibility to public office.

Legal eligibility does not, of course, mean that citizens are forbidden to take a candidate's religion into account in voting for or against him. The voter's religious liberty is as important as the candidate's—and even more important, because there are more of him. The candidate's liberty is protected when the law interposes no obstacle to his holding the office if he can get elected. It is senseless to say that religious liberty is infringed if a Mormon or a Roman Catholic or a Christian Scientist or a Holy Roller cannot get votes enough to elect him to the office to which he aspires. Citizens who vote for or against a candidate because of his religion are within their rights. They may be acting according to their convictions or according to their prejudices, but one of the rights of a citizen is to act according to his convictions even when other people call them prejudices.

These, then, are the fundamentals of religious liberty upon which the vast majority in the United States are agreed: freedom of opinion, expression and worship; equal treatment of all churches by the state; equal civil rights for all citizens regardless of their religion. The legal foundation for religious liberty is almost complete, in spite of vestiges of discrimination remaining in some state constitutions and statutes.

But we are still a considerable distance from perfection in practice because liberty is not wholly a matter of law but depends also upon the attitudes and mores of the people. An intolerant majority, or a determined and disciplined minority organized into a pressure group under powerful leadership, can prevent the full exercise of liberty by others and can do it without breaking any law. The threats to full religious liberty in the United States lie partly in the use of lawful but extra-legal restraints, partly in the constant clamor of one group or another for new laws which will give it special advantages, and partly in the enforcement of old laws in the twilight zone between civil and religious affairs.

As illustrations of the first of these categories, consider the following facts: In some strongly Protestant communities it is impossible for a Catholic to secure appointment as a school teacher. In other places it is equally impossible for a Protestant to secure appointment. Though the Catholics have made the loudest complaint on this score—and quite naturally, since their agencies of complaint are better organized—there is reason to believe that the teaching and administrative staffs of the public schools in many of the larger cities contain a proportion of Catholics quite beyond their relative numbers in the community, and that this is not the result of chance. Within the past year meetings sponsored by Protestant leaders to hear a presentation of the case of the Spanish loyalists have been picketed under instructions of a Catholic bishop.

The monthly *Protestant Digest* has been withdrawn from many newsstands and from at least one department store (Wanamaker's) on account of threatened boycott. Statements of fact and expressions of opinion which might be displeasing to any large religious group with a vigorous propaganda office are generally excluded from the secular press. A year ago a consolidation of press committees of many Roman Catholic societies was formed for the specific purpose of bringing pressure to bear upon the newspapers to prevent the publication of anything that the directors of this organization say is not "the truth" about the Catholic Church or any of its interests. (See The Christian Century, May 11, 1938, page 582). Jews and Christian Scientists also use their economic power as subscribers and advertisers to censor the press. So doubtless would some Protestant groups if they were sufficiently united. The general process is inevitable. It becomes a dangerous muzzling of the press and an invasion of legitimate free-

dom of utterance only when it is organized on a large scale.

Recent laws and proposed laws which would diminish religious liberty and disturb the balance of fair treatment of all groups include such as these: the Oregon school law of 1922 (happily killed by the Supreme Court) which would have outlawed private and parochial schools; the legislation which is constantly being sought for the support of sectarian schools by public funds; the requirement of "loyalty oaths" and salutes to the flag, which are contrary to the sincere, though harmlessly fantastic, religious views of some who are just as loyal as anybody; the proposal (recently defeated) to tax the churches and put the old ministers on social security stipends; proposals to have this legally declared a Christian nation, acknowledging "the Lord Jesus Christ as the Ruler of all nations and his revealed will as the supreme law of the land."

Old laws which occasionally crop up as inconsistencies in a religiously free country are those concerning blasphemy, and those purporting to protect Sunday as a sacred day and not merely as a day of rest, and those barring an unbeliever from serving on a jury or testifying as a witness. Much more serious are those laws, or administrative interpretations of laws, barring from citizenship persons who have religious convictions compelling them to refrain from violence.

There was a long period in history during which it was held that any denial of the orthodox faith or resistance to the ecclesiastical authorities was so destructive of the foundations of the social order that the state was justified in punishing it by imprisonment or death. Experience has shown that the social order is safer when men's minds and tongues are free than when liberty is suppressed. It still remains possible that an actual attack upon the social order may be cloaked under the name of religion. There are few, even among the Mormons, who now regret that polygamy was outlawed, though there was a great outcry at the time that this was a denial of religious liberty. The possibility of some scandalous practice or subversive teaching in the guise of a religious doctrine merely accentuates the duty of society to give full scope to the conscience of individuals and groups except where it can be shown that their doctrine actually constitutes a peril to society.

Where our present laws are defective, they can be improved. Where new laws threaten religious liberty, vigilant opposition may prevent their enactment. But for those extra-legal obstacles to the untrammeled exercise of civil and religious rights, there is no cure except the removal of prejudice from the minds of men. And for the removal of prejudice and the discriminations which, though perhaps reasonable, are called prejudice by those against whom they are directed, two remedies are necessary. First, men must become as eager to grant liberty to those who differ with them as they are to claim it for themselves. And second, every group which feels itself the object of prejudice or discrimination should examine itself with a view to seeing whether there may not be some reasonable ground for the distrust with which it is viewed from the outside. There cannot be hearty cooperation for the common good in an atmosphere of freedom except among those who seek no party advantage and have no ulterior purpose of imposing their will upon the whole community.

On Slogans

EDITOR THE CHRISTIAN CENTURY:

SIR: I think you admire the real thing in slogans. I should not be surprised if the office did not ring with shouts of triumph on that day when one such slogan came to you. But I should be surprised if you are not also impatient of the slogan which is little more than a loud half-truth.

I suppose a true slogan must have the trumpet note in it. It is not a call to meditation, but to action. It comes when the musing is over and the fire burns. The end of doubting and balancing is here; the soul awaits a blast of the silver trumpet, and such are the great slogans. I wish sometimes I could hear them again.

> Sound, sound the clarion, fill the fife!
> To all the sensual world proclaim,
> One crowded hour of glorious strife
> Is worth an age without a name.

That is an hour when the slogan must come. It is not something you invent; it is given.

But I confess that the use of slogans often leaves me cold and even angry. In times of political controversy both sides like to hit upon a short, easily remembered phrase. But too often the phrase has every other quality except one: it is not true. And it is used by those who know it is not true to win over innocent people to whose generous and just minds it appeals. They do not know that it is untrue. By "untrue" I mean not that it is a direct lie, but that it is a half-truth, which we are rightly reminded is the worst form of lie. ("What in the world is Quintus talking about?" asks the Minister of Propaganda.)

Do you think that it is partly the gift of finding or making slogans which accounts for the power which certain men have over their fellows? It is quite certain that hosts of ignoble adventurers have had the power of enlisting noble followers. Is it the note of the trumpet or some fierce, defiant, brief shout that wins them? There is so much waste in this human scene, so much energy lost.

I saw the other day these lines in the report of a competition in which the mystery of the word "excelsior" was the theme:

> With upper lip quite stiff, and eyes
> Fixed on a far, amorphous prize,
> His slogan "Up and Up"—he died
> Both mind and body petrified,
> Excelsior!

This is not at all just to the poet, but it does represent what often happens, and it is a heavy price to pay.

It really comes to this: we cannot have the gains which slogans bring without running grave risks. A slogan may be a "half-battle for the free" or it may be "procuress to the lords of hell." But this is the way, and we must accept it and pay the penalty.

Ever yours circumspectly,

QUINTUS QUIZ.

The Changed Atmosphere

Twenty-Sixth Article in the Series "How My Mind Has Changed in This Decade"

By Walter Russell Bowie

FOR ME the most conscious change is not so much in the mind as in a sense of a different atmosphere which the mind breathes. A decade ago the atmosphere was brighter than it is now. A decade ago it still seemed natural to say,

> Yet I doubt not through the ages one increasing purpose runs
> And the thoughts of men are widen'd with the process of the suns.

It is true that we had passed through the monstrous evil of the World War, but to us in America it still seemed only an ugly interlude between clear weather before and clearing weather afterward. It is true that we were on the threshold of economic and financial debacle, but we did not know it. I, for one, was believing that there were enough dynamic human forces to carry our world forward into enlarging hope and happiness.

I

I find that I wrote in a sermon preached a little more than a decade ago: "We must repudiate the fatalism which accepts disasters as inevitable on the plea that human nature cannot be changed. . . . Historians and psychologists have made it plain that when great emotions enter into a people mighty instincts can be given a different release within that people's life. The things which were impossible for a generation before can become possible in that new access of imagination and of will. . . . The nature of a people can be made over, sometimes for evil, but sometimes also for good. It is possible today by a right understanding, by a deliberate process of right suggestion, and by the emotional fire which these can kindle, for the thoughts and policies of the great peoples of our earth to be changed, so that there shall be the same instinctive passion for justice, for concord, and for a creative civilization as there now is for destruction, when the raw, untamed instincts are let loose. . . . What this means, therefore, is that the Christian man must repudiate as wholly false the cynical suggestion that our world cannot be made better than it has been in the former years."

If a hymn were chosen for such a sermon as that, it might well be the one that sings:

> Thou art coming, O my Savior,
> Hear we not thy golden bells?

But as I review the years following, it is clear that in my own thought the "golden bells" were changing to iron bells that sound disaster and judgment. I have realized increasingly the darker side of human destiny; and the expectation of an easy and cheerful progress seems now like something far past, and faded from the horizon of real things. I have had an increasing recognition of the hollowness of the kind of optimistic humanism in which our civilization seemed to trust. We have all seen the tragic mockery of our formerly exaggerated estimate of man.

There is nothing new now in this perception, and it will doubtless be reflected so often in this particular series of articles in The Christian Century that to dwell upon it would be tiresome redundancy. Indeed, there is danger that the dust-and-ashes mood may become a deadly sort of new orthodoxy. In the midst of our intellectual and moral perplexities, we need convictions which can make us face these with our heads erect. Left to ourselves, we crawl about in the shadows. We know that we need the Power above us which can make us conscious of the sky. We need God.

II

But here I want to dissociate myself emphatically from those who have let themselves be submerged and swept away in the main stream of Barthianism, and have climbed out upon the shores of a conception of truth which seems to me incredibly stripped and stark. I continue to hold with Maurice that "a theology which does not correspond to the deepest thoughts and feelings of human beings cannot be a true theology." Realism, though it includes the harsh elements of our universe, includes not less the high and shining ones. There is too much tendency among contemporary theologians to bay on one despairing scent, and with united clamor to indicate that the hunt for truth has come to its end in the dark underbrush where the quarry is supposed to have gone to cover. We must turn our backs on liberalism, we are told. The spirit which led us in *that* direction is dead and needs to be forgotten.

But the spirit of liberalism is *not* dead; for if it were dead, then the stars of our most shining hopes would be eclipsed and darkness would be deep upon this earth. The ideas that grew up in conjunction with liberalism, the ideas of a complacent nineteenth century civilization, do need austerely to be changed. But the real genius of liberalism is the faith that only through men's unshackled thought do we find truth, and that the highest intuitions of human souls are the only dependable clue we have to the reality of God. It would be an evil day for theology if in the confusion of these times we were driven to the desperate expedient of denouncing this real liberalism, and of accepting instead a philosophy and a religion which suppose that we know most about God in proportion as we make him inhuman and unintelligible.

We know better than we used to that we have got to be saved by God; but any salvation by God which is intelligible and relevant to us must be a salvation of men carried forward along those ways which the liberal spirit looked for. There is no use drugging ourselves with sonorous words, and thinking that we may numbly be saved by apocalyptic symbols which give us a kind of spiritual

shudder that can be as delicious and also as dangerous as a drug. There is no short cut to salvation through some esoteric formula that sidesteps the plain necessity of making us more decent and dependable human beings. And to achieve that, we have got to keep true to the liberal ideal, with a deepened application. We must have more, not less, of the courage that seeks the truth in spite of shibboleths old and new: more faith to fight for the freedom of personality against the mass tyrannies of our world; more trust in the ineradicable aspirations of the human soul. But all this we must build upon the ground of a profounder consciousness of sin, a humbler contrition, and a steadier trust in the grace of God which may have to come to us through tragedy.

III

The second change in my thought follows from what has already been said. Because there is such need for self-searching and repentance, both for individuals and for institutions, I think there may have to be a considerable thinning of the ranks in what now calls itself the Christian church. I remember the tale of two ministers who met, and one said to the other, "I hear you have had a first-rate revival in your church." His friend assented. "Did you have many additions?" the first man asked. "No," said the other, "but we had some fine subtractions."

Will there have to be heavy subtractions from the ranks of organized Christianity? I think there will. Certainly there are many who are deserting in Germany. And what of America? Are we sure who would be loyal, and that *we* should be loyal, if the church ran head on into the passions that will be roused against it whenever it uncompromisingly proclaims the gospel? Many "solid citizens" would undoubtedly separate themselves indignantly from any church which in Jersey City today should dare to denounce the fascism of Mayor Hague. A minister in the counties of the south where the farm conditions are worst would find most of his congregation up in arms if he championed the organizers of sharecroppers' unions. And how much liberty of prophesying would be permitted a preacher in Harlan county, Kentucky, or in the steel towns—or in any other place where human interests collide with property interests which think themselves assailed?

I used to think that all of us in the church would answer more readily than we do to the persuasiveness of the gospel. I apprehend more fully now than I used to the poignant question of Cauchon in the epilogue to George Bernard Shaw's "Saint Joan": "Must then a Christ perish in torment in every age to save those that have no imagination?"

And the thought which is sharpest for me is this: that the men who seem actually to bear today the torments of the cross may not be the men most obviously identified with the church. Many of us parish ministers are not suffering anything for our convictions—assuming that we have some. But other men are. Men like Howard Kester, of the Southern Tenant Farmers' Union, and Sam Franklin of the Delta Cooperative Farm, have dared more and done more than most bishops in cathedrals or preachers in well known pulpits to help the poor and the weak, and to win the recognition of him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

IV

This leads me, in the third place, to another question. Will the saving remnant for the future be in the church or out of it? I profoundly believe that it is only by the spirit of Christ that the wild, centrifugal forces of mankind can be brought together into a redemptive unity. But I do not feel so sure as to the way in which that spirit may be incarnate. I believe profoundly in the ideal conception of the Church of Christ. I believe there ought to be the mystical body of believers which is the extension of his incarnation. I reverence all the august history of the church, the faith, the worship, and the immemorial poetry of devotion which are the catholic inheritance in the most beautiful sense of that word. But I am bound to recognize that the churches as they actually exist have been so maimed, and often so corrupted, by the forces of this world that one wonders to what extent as they are now constituted they can be effective witnesses for Christ.

The recent history of the Roman Catholic Church in Spain, the evil alliance there with the most reactionary political and social forces, and the defense of that alliance by a blind ecclesiasticism both there and in the Vatican and even in America, is a tragic denial of the hope that organized Christianity may be expected to see more clearly and act with greater consecration than the world at large would do. Neither can it be said that the Protestant churches are dependable champions of the values of human life as against the subtly distorting prejudices of those property interests with which the church institutions are so often allied. It is true that there are at least minority groups in all the churches which have some prophetic consciousness of the gospel which is really Christian in the midst of a society so largely secular or pagan. There is great promise also in those movements for Christian reunion which lift the churches out of petty preoccupations and impel them toward a greater solidarity in order that they may face the issues of our time with some significant strength. As a member of the Protestant Episcopal Church, I am deeply interested in the proposed concordat with the Presbyterians. To my mind it would be a deep reproach if we failed to carry this through, and a great new inspiration will come if we do carry it through. Far-reaching results may flow also from the recent conference on Life and Work at Oxford (I do not hope so much from the conference at Edinburgh) and from the organization of the World Council of Churches.

Perhaps out of these there may be born a church in which the truly Christian influences of our world may be embodied, and through which the spirit of Christ may make its mighty impact upon the world. But still the troubling possibility remains that the church may be smothered by its own ecclesiasticism and that the spirit of him who was born as "the carpenter's son" and came "to preach the gospel to the poor" may have to find a new embodiment in a fellowship that comes out of the struggles of laboring men, and out of the desperate uprisings of disadvantaged people who in their passionate

unity have more religion than the conventionally pious can ever understand.

V

Finally, I am increasingly impressed by the tension which there may have to be between all Christians and their world. I used to think, and of course many still believe, that the better Christian a man is, the more acceptable a citizen he must be. That would seem obvious to the person who thinks that religion and "one hundred per cent patriotism" are one and the same. But they are not. What the crowd at any given moment may call patriotism, or Americanism, or loyalty to the country or to a particular class, may be disloyalty to that ideal country which the spiritual man feels he is bound to serve. We see how terrible this tension can be under such conditions as prevail now in Germany. It might become equally terrible here. And the fact I cannot forget is this: that more and more we may have to recognize this tension as necessary and *normal,* not exceptional. "They were strangers and pilgrims on the earth. . . . They desire a better country, that is an heavenly. . . . He looked for a city which hath foundations, whose builder and maker is God."

Are these great sentences only rhetoric? Or do they express what must forever be true of men who take God seriously, and who in serious times may have to pay a heavy price for being for conscience' sake strangers to the majority and to the passions by which the majority is inflamed? We may be entering a period when Christian men and women may have to be a despised minority, counted by reactionary economic and social forces as "subversive influences," counted by the superpatriots as slackers, cowards, traitors, if and when their loyalty to a Kingdom too big to be served by killing makes them refuse to have part in war. That would be tragic, but it may be a tragedy which is part of the road to life. The supreme Christian lesson which we may need to relearn is the lesson of the cross.

Christianity and the Freudian Fever

By Nels F. S. Ferré

THE OTHER DAY word came to me that one of my most promising students had, by some quick turn in his bed, partially dislocated a vertebra—one of those almost ridiculous, yet nonetheless painful, accidents that may occur to any of us now and again. In all sympathy I hurried to his bedside, where I was genuinely distressed to find that the slightest motion of his head was sufficient to make him wince. Yet even as I left the dormitory, into the midst of my sympathetic feelings came creeping the insidious thought: What in the world made him bring this on himself? What was he trying to avoid?

Now, this rapid emotional shift from commiseration almost to condemnation both annoyed and astonished me. That the idea that illnesses and even accidents may be self-inflicted for the sake of escape had come to me by way of Freud and some of his followers, I knew, of course. I recalled accounts of remarkable cures of even chronic, and sometimes supposedly incurable chronic ailments by means of psychoanalytic treatment based on this very theory. Freud himself had originally become interested in the problem through supposedly physical ailments caused by hysteria. Groddeck, the great, late physician of the Freudian school who accomplished remarkable results with cases of chronic incurables, had received immense impetus for his later work by a case in which a woman recognized that she had unconsciously broken her leg in order to escape a suggested sexual temptation.

I recounted, too, discussions on the subject that I had had during my illness of a year ago with a prominent Boston physician with a Freudian penchant. In spite of the very evident physical nature of my illness, he declared that my whole trouble lay in the unconscious. Even though every circumstance of my life was completely satisfactory, with no obstacle to my happiness in my way except the illness itself, he insisted that I was trying to avoid something. Finally, failing to convince me of this, as a last resort he claimed the trouble was that I was too intelligent and too well trained to be religious. My life lay in two conflicting worlds, the real and the religious; and since my bread and butter lay in the religious, my unconscious had contrived to break down my physical organism, which was more easily susceptible to attack than the strong fortress of my conscious mind. He so far convinced me of this notion that, during those weeks, the hardest thing for me to bear was not my illness, despite the pain, but the very idea that I was letting my family suffer in order that I, myself, might escape something, I knew not what. In spite of what other doctors told me as to the undoubtedly physical nature and origin of my illness, I could not help feeling guilty and blushing when pain seared my body.

Freud Revives a Hebraic Theme

Thus the source of this irrepressible notion that my student was somehow responsible for his painful condition seemed perfectly clear. And yet, as I pondered, I was conscious of a vague feeling that this was an idea that went beyond Freud, a fundamental notion that went back, back. . . .

Suddenly, I had it! Of course this was not a new idea, but merely a very old one in modern guise. No wonder that I recognized it, this ancient belief that we are responsible for the things that happen to us. That the good prosper while the wicked perish was almost the racial philosophy of the Jewish people. Under these circumstances, if a man suffered, true sympathy came hard, for what right had he to incapacitate himself? For this reason poor Job had to be declared a hypocrite. Think of the

feelings and thoughts of his friends as they sat silently by his side. For this reason, also, it was possible for the priest and the Levite to pass by the man on the Jericho road without great compunctions of conscience.

Naturally, this idea is not only Jewish, but also pagan. It is fundamentally a non-Christian notion. In Hinduism, for instance, there is a strong stress on man's responsibility for his condition in life. Here is individualism in its most thorough manifestation: every individual receives precisely what he deserves. In order to maintain its theory of perfect justice Hinduism found it necessary to cling to a belief in a life before this as well as after it. Buddhism, too, holds suffering to be due to man's illusion that he has an abiding self, and thus due to the man himself and not to the true nature of ultimate reality. Nearer home, the same theme of responsibility for suffering appears in Christian Science: if a man suffer, it is from the illusions of his own mortal thought.

Freud and the Cross

This non-Christian, anti-cross idea, Freud revived. It is unmistakably true that for Freud the Christian cross is a stumbling block. About his exact teachings there is no use to argue. Surely he has served his generation well by pointing out the power of the unconscious in the lives of all of us. To some of us it seems, of course, that he has extended far beyond the legitimate limit the problems of psycho-neuroses to the normal mind and the problems of sexual maladjustment to the normal life; but then, my colleague at the seminary who devotes himself to clinical psychology tells me that I have no right to treat Freud philosophically. He gave us a clinical method, he tells me, and only those who have had a great deal of clinical experience can rightly interpret Freud.

Several experienced clinical psychiatrists, however, admit that Coignard's *The Spectacle of a Man* is an accurate account of the Freudian method as actually practiced. Accepting this work as fact, it is obvious that the Freudian method has definite philosophical implications. Be this as it may, I know that through this student's misplaced vertebra I caught a true motif of Freudian thought. Freud had reshaped into a new form the old Jewish and pagan idea that whatever happens to us is somehow our own doing, adding that if we cannot explain it by means of the conscious part of ourselves, we can by means of the unconscious.

The idea that somehow we are responsible for what happens to us has, however, always met with difficulties. The man born blind presented a distinct problem, and could demand more sympathy, if, after all, his parents and not he were responsible for his condition. Yet notice that here suffering had somehow to be directly and proportionately related to evil done if not by the one suffering, at least by his direct ancestors even "unto the third and fourth generation." How easy is the transition between this conception of suffering for inherited sin and Freud's modified position, wherein suffering is very likely due to maladjustments in childhood for which the parents are often responsible. In actual practice, moreover, however much emphasis Freud, for clinical reasons, laid upon the early deeds of the sufferer or of the molders of his environment, underneath lay invariably the reference to the deeper self for which he is not responsible. We thus have this peculiar situation, that the individual, due to maladjustments acquired early in life, and to repressions resulting from them, suffers in trying to evade the challenges of life and is thus socially blameworthy, while actually he is in no wise responsible for that unconscious self which dominates him and is beyond his control.

Christianity and Freudian Psychology

I have been wondering if Christianity is not being vitiated to a serious degree by what calls itself psychology. Well ought, indeed, this psychology try to evade philosophic interpretation, especially the interpretation of the Christian theologian. The Christian faith holds that its greatest saints may have to bear their cross, and not necessarily because they have martyr complexes or are sexually maladjusted, nor even simply because they have sinned, but because the cross is of the very nature of God's plan of redemption. Was Jesus' acceptance of the cross merely his failure to adjust himself to his environment, or the result of suppressions, his own or his parents'? Not only Jesus, but we, too, must carry our crosses. "In this world ye shall have tribulation." It is in the nature of things that we must carry crosses for others. This is the Christian thought, that even God must suffer. The Christian symbol is the cross of Christ. To the Jew, the pagan and the Freudian, it is ever and ever a stumbling block, and must somehow be interpreted away.

Freudianism, based as it is on an almost universal, non-Christian notion of physical suffering as retribution for guilt, even though it declares the feeling of guilt false by its appeal to the unconscious, with no place in its scheme for vicarious suffering, divine and human, or for glorious forgiveness, is not strange or marvelous; it is Christianity that is strange. Perhaps even to Christians the cross at times seems foolishness. And yet what depth of feeling can be compared to the experience of the sympathy born of Christian love, which refuses to connect a man's pains with his deeds, and a love which is not in any way based on the merit of him who escapes suffering or on a self-righteous sympathy with the sufferer? Or what can be compared to the experience of divine forgiveness that cannot be fully explained but which, in the mood of Christian faith, feels that God, the perfect, suffers too, and for our sake? Our despair is resolved into an indescribable thanksgiving, for we see the cross of Christ, not as foolishness or as a stumbling block in our way, but as the wonderful wisdom of God.

The Weak

I—They swagger and stagger and make themselves heard. Who are those men—and women, too?
MYSELF—They revel in the weaknesses of man.
I—They jeer at those who live a pure and honest life.
MYSELF—They jeer with air superior.
I—What makes them look so foolish and so proud?
MYSELF—They are so proud of being weak.

ARTHUR B. RHINOW.

Students and Religion: A Reply

By Charles Eugene Conover

IN a recent article in The Christian Century Miss Ruth Davies writes: "The attitude toward religion most frequent among students is one of disinterest." My own experience on the campuses of a state university and of a college for women, and in student conferences, and the reports of campus religious workers across the country, do not support Miss Davies' interpretation. There are many students who have no interest in religion. But the average student today is neither thoroughly secular nor thoroughly religious; he is rather both religious and secular, and he has an interest in religion to which we may appeal.

If attendance at church services, participation in Y.M.C.A., Y.W.C.A., and church-related student religious groups, and enrollment in courses in religion in one state university in Ohio are to be taken as evidences of student attitudes toward religion, there is today an impressive student response to religion. The student congregation in one church alongside the campus averages three hundred and fifty. It is true that the average student is religiously illiterate, but it is not true that he is uninterested in religion.

Student Interest Increasing

The crucial fact for the Christian church in the campus religious situation today is that student interest in religion is increasing. When the University Christian Mission for this year was announced the *Federal Council Bulletin* made this statement: "Evidence multiplies, in the colleges and universities throughout the country, that the time is ripe for a fresh religious movement." That evidence continues to multiply. The response to the University Christian Mission on great university campuses substantiates reports from campus religious leaders that a new opportunity confronts the Christian church in this generation of students. Further evidence comes from the University of Pennsylvania, Princeton University and other institutions, in the form of new courses in religion offered to meet the requests of students themselves.

A year and a half ago Arthur Northwood, Jr., president of the National Student Federation, said that "a religious revival is under way on the American campus. It is still a thing that is sensed rather than proved, but of its existence there can be no doubt." It is more accurate to say that there is a revival of *interest in* religion which may, if we meet this opportunity, become a revival *of* religion. The place of religion in the life of this student generation is still uncertain, but the way is open for a vital religious movement on the campus.

It is curious that a student generation so uncertain as to the nature of religion is nevertheless increasingly interested in religion. What are students seeking in religion? The answer requires an understanding of the confusion which is the outstanding characteristic of the student mind today, a confusion which it would be difficult to exaggerate. Students are intellectually bewildered. They are the product of piecemeal education, and for the most part they are not struggling in very strenuous fashion to reduce their mental chaos to unity and order. They are also aesthetically confused. The student is marked by a wide range of tastes, rather than by consistency and choice; preoccupation with swing orchestras may not indicate a distaste for symphony music.

Intellectual Bewilderment

The inner confusion of the student is even more apparent in the field of ethics. He has been brought up in a period in which the emphasis has been upon his desires. His typical reaction is neither "What ought I to do?" nor "What is best?"; it is rather "Do I want to do this?" He recognizes the problem of moral obligation, for he asks, "Well, why shouldn't I?" But he feels, as one student said, that "right and wrong are concepts which exist only in the human mind." Many students are surprised, and in immediate disagreement, when it is maintained that there are standards by which to test our desires. Lacking such standards, and having no firm basis for choice and self-discipline, students can only reflect the chaos of the world in which they live.

There is still another confusedness in the student's life today which is the direct result of inadequate religious training and experience. The typical student lacks the inner unity and integrity which religion can bring. He has neither a deep devotion to something greater than himself, nor a compelling purpose for his own life. Because our institutions of higher education, too, lack a unifying philosophy of life, education today increases rather than decreases the student's perplexity.

No Philosophy of Living

Jean Beaven Abernethy, a recent college graduate, has written a precise statement of the reason for the divorce of education from life. "College gave 'me' no ample reason for my doing; it did not fit my actions into any larger pattern. . . . Until I can get outside of and beyond myself I have no *permanent* reason why I should overcome laziness in my character; no social imperative whereby a clean community, rid of open sewers and graft and social disease, comes before my small, petty pursuits. To get such motives one has to go below the surface, and the tragedy is that college never took us very deep. . . . College gave us no philosophy of living. We went there and found spokes but no hub to hold them together. We came away with knowledge but no purpose, and therein is our dilemma." The religious task today is not only that of helping students to find a Christian philosophy of life and purpose for life; it is also that of helping to make religion an integrating force in higher education.

It is true that the disconcerted student reflects the political, economic and international uncertainty and chaos of our day. To a limited extent students are conscious of the insecurity of the modern world, especially as it bears

upon their prospects for employment and marriage, and as they face the possibility of war. But the amazing thing is the extent to which the average student trusts our social order. In a survey made in the government classes of a midwestern state university a few months ago, these were the majority opinions: that democracy in America is in no danger, that Republicans will win the next election, that taxes should be cut to a minimum and the hatchet used on government expenditures, that the government should stop being hard on industry, and that the Chamber of Commerce is to be preferred over the A. F. of L. and the C.I.O. The typical student reaction to insecurity is now that of political and economic conservatism. The campus reflects the reactionary trend in American life.

Student Conservatism

Conservatism is also the characteristic of campus social life. "We must make it very clear," said the newly elected president of a campus peace committee, "that this is a sensible, conservative organization." The observer of the American campus is impressed by the scarcity of student nonconformists for the sake of a higher ideal. The conclusion reached in the survey of the campus published in *Fortune,* in June 1936, is still accurate. "The present-day college generation is fatalistic . . . the investigator is struck by the dominant and pervasive color of a generation that will not stick its neck out. It keeps its shirt on, . . . its chin up, its mouth shut. If we take the mean average to be the truth, it is a cautious, subdued, unadventurous generation, unwilling to storm heaven, afraid to make a fool of itself, unable to dramatize its predicament. . . . *Security* is the *summum bonum* of the present student generation. Yearners for security do not set foot on Everest or discover the Mountains of the Moon. They do not even defy the racketeers and start new wet-wash laundries. They want a haven in a job that is guaranteed to be safe and permanent."

Only one thing can bring confidence and order and direction into an unintegrated life: certain central convictions and standards and goals which the average student does not have. And until the student has such an inner basis for stability he will continue to seek his security outside himself. We cannot understand the urgency of the student's desire to "rate" until we are aware of his lack of inner sources of assurance. According to a recent study of campus social life "the drive for prestige" is the most important force in the daily life of the average student. It is a significant sign of the times that the two most evident expressions of the search for security in student life are found in social conservatism upon the campus, and in political and economic conservatism.

Where Religious Education Has Failed

It is unrealistic to expect anything else than social conformity when the individual has no basis more adequate than that of the average student for transcending the moral standards and risking the disapproval of his groups and his society. For the most part our religious education has produced neither the loyalty to a transcendent God nor the firm convictions, neither the social knowledge and awareness nor the spiritual resources, for redemptive nonconformity. We are not producing the kind of individuals who can dispense with social approval; our students do not have the religious loyalty and religious purpose upon which Christian nonconformity is based. This student generation has a very inadequate foundation for the trials and struggles which it will have to face.

Christian leaders must recognize that increasing interest in religion is one phase of the student's search for a secure basis for his life. Strangely enough, it seems to be his lack of firm religious foundations which sends him to religion today. He is interested in more knowledge about religion and what it can do for him, in the Christian answer to the question "Why live?" and in Christian ethical standards. With impatience and urgency he seeks the bases, the certainties, of the Christian faith. And unless we meet campus religious needs on this level, the present revival of interest in religion will not become a revival of religion. Our Christian opportunity is now, while students are facing basic religious issues, and while they are responding to the Christian message.

BOOKS

The Poetry of Natural Piety

RELIGIOUS TRENDS IN ENGLISH POETRY. VOL. I. 1700-1740. PROTESTANTISM AND THE CULT OF SENTIMENT. *By Hoxie Neale Fairchild. Columbia University Press, $5.00.*

AS THE FIRST of five volumes in which Professor Fairchild proposes to set forth in full detail the relations between poetry and religion from 1700 to our own times, the present work is designed "to investigate the degree and quality of poetic response to religious thought and feeling in the first half of the eighteenth century," and, more particularly, to trace the connection between Protestantism and that "cult of sentiment" which the author believes to have been the chief source of the Romantic movement.

So far as I am aware, the enterprise of unfolding the religious implications of English poetry has not previously been attempted on any comparable scale; certainly no such volume (608 pages) has been devoted to the period here considered. The author's learning and industry will place all subsequent students in the field under heavy obligations to him, and the quality of this first volume causes the others to be awaited with impatience.

By the beginning of the eighteenth century, it must be remembered, many secular influences had deeply affected the forms of religious thought. The Copernican revolution—which was, so to speak, only a tentative one-man disloyalty to the Ptolemaic order until Galileo began to give it the character of a revolution—had evoked from John Donne, in the seventeenth century, new poetical expressions of religious and cosmic truth in conformity with the "new philosophy." But now Newton and Hobbes had done their work. Locke had rationalized the processes of thought. Deism had made deep inroads into the church, and all the more readily because many of the representatives of deism were so devout in spirit and so highly moral in their lives and teaching.

All sorts and shades of opinion came out of this mingling of influences, including a stubborn orthodoxy that rejected them all, an arrogant high-churchmanship that cared nothing about them, and a simple evangelicalism (using the term

not quite in the sense it later acquired) which clung to the recorded facts of the gospel though the heavens fall—or expand. One of the most characteristic was a kind of Newtonian orthodoxy which found in the arrangements of nature a proof of the wisdom and goodness of God. (Addison's "The Spacious Firmament on High" was published in the *Spectator* in 1712.) In fact, there was nothing the early eighteenth century poet liked better than versifying the cosmological argument. But he also tended strongly to believe in the goodness of man—that is, man in his natural and unspoiled state. Original sin had largely lost its vogue. Man is naturally good and therefore can be made better by reminding him how good he naturally is and by encouraging him to return to those natural conditions in which goodness comes easy.

Sentimentalism is not very easy to define and I do not find that the author attempts a precise definition. But he hints at one when he speaks of the "sentimental doctrine of the heart's essential goodness." It must also include a high degree of impressionability by the beauties of nature accompanied by a rather low type of rational process, and a somewhat morbid emotional contemplation of the sadder aspects of experience without doing anything about them. It is probably correct, then, to say that the central theme is the development of ideas which, giving rise to a widely held Protestant belief in the essential goodness of man, found expression during the first four decades of the eighteenth century in a poetry of sentimentalism which became the chief source of the much more important Romantic movement.

If this thesis in regard to the origin of Romanticism means only that it derives, in part, from a discovery of (or belief in) the essential goodness of the natural man, that is of course true. So does democracy. But that would scarcely be new. If it means that the lineage of Romanticism traces from the English poets of the "cult of sentimentalism," I will with deference venture the guess that some whose judgment upon this technical point is worth more than mine will hold that the sentimental poets were stunted side buds on the branch that produced the magnificent terminal fruit of the Romantics. (Only terminal, of course, in relation to what went before.)

But I have obscured under generalities the magnificent variety and richness of the volume. Most of the poets cited are unknown to present-day readers. Not a dozen names of the 130 are familiar as poets. Some known before, like Toland and Desaguliers, are new in the role of poet. But this host of unknowns, individually undistinguished, in the aggregate are worth better acquaintance. The author gives ample extracts as well as summaries and biographical data. For his introduction to these forgotten worthies, many thanks.

W. E. Garrison.

Books in Brief

The Lady of the Holy Alliance, The Life of Julie de Krüdener. *By Ernest John Knapton. Columbia University Press, $3.00.*

The title is a concession to legend, as the author shows, rather than a record of fact. Madame de Krüdener did indeed play a more important part than any other lady in drawing up the amazing document known as the Holy Alliance, but it was only a minor part. Maurice Paléologue, the latest biographer (1938) of Czar Alexander I, is in entire agreement on that point. Such political ideas as the document contains had long been in existence, and the mystical idea of a religious mission for the regeneration of Europe had been in Alexander's mind at least three years before he met the lady. Doubtless she furnished some of the Johannine phraseology and enhanced his messianic complex. But Madame de Krüdener herself was a woman of extraordinary gifts, charm and weaknesses. Daughter of the richest man in Riga, early married to a Russian diplomat, she scorned the Baltic aristocracy and travel gave her only an incessant desire to be somewhere else. Her mental food was French "sentimentalism" and German romanticism. Her behavior ranged from adultery to social service—the latter pursued with equal ardor and far more consistency. In religion her course was from orthodox Lutheranism, through pietism, to a long period of devout Moravianism, and then to a nameless and formless system of her own in which sometimes simple gospel faith prevailed and sometimes the wildest prophesies and visions. Apart from the study of a peculiar and forceful personality which has thus far defied oblivion, Mr. Knapton's very scholarly and well documented research is an introduction to the varieties of religious "enthusiasm" which sprang up in Europe at the beginning of the nineteenth century in reaction to the Enlightenment and the revolution. "The rediscovery of faith," he says, "was one of the most striking aspects of this age." Some of its forms were fearful and wonderful, and the aggregate importance of those which individually never became important enough to enter into general history is considerable. Mr. Knapton has done both a solid and a beautiful piece of historical writing.

Carter Glass. *By Rixey Smith and Norman Beasley. Longmans, Green & Company, $3.00.*

One of the authors is Senator Glass' secretary, and the whole book is conceived in a spirit of such breathless hero-worship that the ordinary reader may get his back up. The senior senator from Virginia is undoubtedly a remarkable man, but one doubts whether he can possibly be as remarkable as these pious hagiographers believe. There are, however, a good many interesting revelations of the "inside" of recent politics. If the Glass version on pages 340 and 341 is correct in its account of the way in which Mr. Roosevelt double-crossed Mr. Hoover in advising him on the banking crisis, it leaves the President in a very bad light.

Books Received

The Hopkins Manuscript. By R. C. Sherriff. Macmillan, $2.50. Mr. Sherriff, who wrote the war play, *Journey's End,* and the script for the film version of *Goodbye, Mr. Chips,* gives almost startling verisimilitude to the incredible events of his narrative. In brief, the moon went haywire, circled ever closer to the earth, and finally dropped into the Atlantic Ocean, with devastating results to the populations of Europe and America. (This was about 1945.) The surviving tenth reorganized magnificently for reconstruction, forgetting old national jealousies. Then the new moon-surface spanning the Atlantic was found to be rich in minerals, new politicians arose to call for new wars under the old slogans. The Europeans killed each other off and the Asiatic hordes moved in. But at the time of the discovery of Mr. Hopkins' buried manuscript, nearly a thousand years later, the British Isles are still an unpeopled waste of moor and fen where some slight archeological research is being done by the University of Addis Ababa.

A Journal of Reparations. By Charles G. Dawes. Macmillan, $5.00. As chairman of the first committee of experts in connection with the reparations commission, in 1924, General Dawes kept a diary in which he recorded the course of events and negotiations and his own impressions. Its earlier publication was not deemed discreet. Certainly there can be no indiscretion in publishing it now. It contains nothing sensational, and the reparations question

is as dead an issue as can well be imagined. But the history even of dead issues is a field of living interest, and the data which are here preserved, including the texts of agreements proposed and adopted, will be source materials for the future historian of the post-war years.

Woodcraft. By Bernard S. Mason. A. S. Barnes & Co., $2.75. A book for Scouts and all Scout-minded boys, giving information about camping, and all sorts of crafts that appeal to the boy who likes to think of himself as a woodsman or an Indian, with hundreds of illustrations from tepees to totem poles.

Fascinating Bible Plays. By Betty L. Gabrielson. Wetzel Pub. Co., Los Angeles, $1.00. Biblical characters and episodes are treated freely in these ten short plays, each of which is designed to teach a particular lesson.

Discovering the Lands of the Bible. By Lola Hazelwood. Methodist Book Concern, $1.00. A textbook for juniors in vacation church schools, on the plan of an imaginary journey through Bible lands. The material is thoroughly and skillfully organized for the guidance of the teacher as well as the pupils.

More Sermons from Life. By Clarence E. Macartney. Cokesbury, $1.50. Eighteen short and practical sermons exhibiting the author's well known style of direct and forceful preaching.

The Making of a Minister's Wife. By Anna French Johnson. Appleton-Century Co., $2.50. (To be reviewed.)

Love Problems of Adolescence. By Oliver M. Butterfield. Bureau of Publications, Teachers College, Columbia University. A study of the sex interests, and to some extent of the behavior, of more than a thousand persons from 13 to 25 years of age who were in attendance at young people's conferences, together with a discussion of the problems of friendship, courtship and marriage in which these young people had expressed interest.

Hard to Believe. By Crump J. Strickland. Elizabeth Pub. Co., Charlotte, N. C., $1.00. Data about the "white slave" traffic and reports of interviews with a considerable number of its victims.

Other Gods. By Lew Holston. Oxford Press, Hollywood, California, $2.00. A western story, regrettably amateurish as a novel, with El Paso and the Mexican border as its scene, Pancho Villa as one of its minor characters, and a high moral and religious purpose.

An Evolutionary Philosophy, A Substitute for Christianity. By William Floyd. Arbitrator Press, 114 E. 31st St., New York, 10 cents. There is a great deal of truth in the affirmative part of the author's argument, but not much confidence can be placed in an estimate of Christianity by one who identifies it with belief in the Garden of Eden, a nationalistic Jehovah, and the inerrancy of the sixty-six books. The pamphlet closes with a page in praise of Dr. Charles Francis Potter's First Humanist Society of New York.

CORRESPONDENCE

Japanese Casualties

EDITOR THE CHRISTIAN CENTURY:

SIR: Announcement by the army section of Imperial Japanese Headquarters on Monday, May 29, containing the first official figures on Japan's casualties in China to come to this observer's attention, discloses an error in my correspondence of May 6 which I now wish to correct. The total of 156,223 reported by me as "Japanese losses in Manchukuo, Mongolia, North China and in various other districts up to the end of 1937," it now develops was the aggregate number of spirits of heroic dead enshrined at Yasukuni shrine in Tokyo during the modern period of Japan's history up to the end of 1937, and not the number of casualties in the present conflict. The official report on the latter now lists 59,998 Japanese killed in battle up to sometime in May 1939, at the same time asserting that a total of 936,000 Chinese killed have been counted on the battlefields within the same period of time.

Concerning the above-mentioned number enshrined at Yasukuni shrine it should be noted that these are they who have merited such national honors in all of Japan's wars since the Meiji restoration. The exact total of Japan's casualties from all causes in the present conflict will probably not be announced, or known, for many months.

Tokyo, Japan. T. T. BRUMBAUGH.

What Nations? When?

EDITOR THE CHRISTIAN CENTURY:

SIR: In an editorial on "The Tientsin Portent" you write: "It is difficult to foresee any outcome for the present crisis other than some form of British retreat. . . . The foreign concessions in Tientsin represent a day of white imperialistic domination over the Orient which has reached its close." Such statements, published at this time, may well serve to encourage the Japanese army leaders in their policy of national aggrandizement. When the Western powers give up their concessions, they should return them to China, not to Japan.

From several recent articles in *The Christian Century* I gather that you still believe America should pursue ostrich tactics in international affairs. Whether we like it or not, we *are* an important part of the world, and our unwillingness to assume international obligations can have only one result: a continued state of world anarchy and chaos. The chances are that, in the long run, a selfish American policy will prove just as disastrous for us as for the rest of the world. Instead of helping us avoid war, it will guarantee that we have one. No neutrality law can promote America's best interests if it gives the cold shoulder to the nations that have shown a willingness to support a dependable world order.

Dickinson College, WILLIAM D. GOULD.
Carlisle, Pa.

Do Ministers Pray?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just returned from a ministers' conference. While there I was surprised to find how few ministers actually practice regular devotions. Note that I say surprised and not amazed, for I too am in one of these positions where there is constant pressure from the congregation below and from the ecclesiastical powers above to spend all the time polishing the outside of the car so our denominational rivals will unmistakably get the impression that things *look* pretty good and that therefore our reason for existence is justified. No one seems to worry about the condition of the motor underneath the hood.

No one may worry about it but it's just that driving power that determines the worth of the man and entire organization. Without that mystical experience we are beating the air. Though we preach in a loud voice about fascism, or "Q," or ecumenicity, or even John 3:16, and have not mystical experience, we are become as sounding brass or a tinkling cymbal.

To have a mystical experience, such as we conceive in prayer, one must first, of course, take a leap in the dark and postulate an accessible God. As we all know one doesn't have to jump the entire distance; nevertheless, one must jump *some* part of the distance even though it be very short indeed. Once we have postulated a god (in our case the Christian God) then the motives for prayer became not only clear but very challenging. If there is a god and he is omnipresent, then I can come in contact with him. If there is a god and he is personal, then I can understand his language. If there is a god and he is all-wise, he is able to show me what is best for me.

For a man to possess a strong conviction that he has found his God-given destiny and that he has consecrated himself to the fulfillment of that destiny, is to possess a dynamic unlimited.

Church of Christ, ELDRED JOHNSTON.
Paulding, Ohio.

NEWS *of the* CHRISTIAN WORLD

Jews to Oppose Father Coughlin

John Haynes Holmes and Guy E. Shipler Approve Campaign—Hold Outdoor Evangelistic Services

(Correspondence from New York)

NEW YORK, July 6.—John Haynes Holmes, minister of the Community Church, and Guy Emery Shipler, editor of the *Churchman*, have given their support to the Jewish People's Committee in its drive against anti-Semitism. The committee has announced the following five-point program: (1) A nation-wide radio campaign against anti-Semitism in general and Father Coughlin in particular, which will include addresses by various prominent Americans; (2) a national petition campaign addressed to the President and Congress to outlaw racial bigotry and defamation; (3) an educational campaign exposing Father Coughlin and other anti-Semites; (4) the mobilization of public opinion in support of local ordinances to stop the violence of Coughlinites and nazi-minded groups; (5) distribution of a pledge certificate throughout the country calling for support of democracy and racial tolerance.

* * *

Coughlinites Arouse Opposition

Many ministers as well as the local Jewish population have become gravely concerned over the insulting attitudes of numerous vendors of Father Coughlin's weekly, *Social Justice*, and by the street meetings sponsored by so-called "Christian Front" movements. The Brooklyn Church and Mission Federation recently issued the following declaration with regard to these tendencies: "The board of directors views with alarm the growing tendency toward anti-Semitism and racial antagonism in our borough. Certain of these movements are the more reprehensible because they use the name 'Christian' as the basis for their prejudice. We would condemn this whole tendency in the strongest terms, and call upon all members of the Christian churches to use their influence to prevent the use of the name of Christ in connection with a movement so patently contrary to his spirit, and to add their strength to every enterprise which makes for understanding and good will between Christians and Jews."

* * *

Coughlin Strike Leader Charged With Extortion

The picketing of station WMCA by followers of Father Coughlin continues despite the arrest of Allen Zoll on June 30. Mr. Zoll, commander of the American Patriots, Inc., has actively supported the Coughlinites and Bundists in anti-Semitic activities. He was held in $5,000 bail on testimony by two detectives from District Attorney Dewey's office that he had tried to extort $7,500 from Donald Flamm, president of the radio station, as payment for calling off the pickets who have marched in front of the station since last January, when Father Coughlin was barred for refusing to submit copy of his broadcasts in advance. The detectives declared that Zoll's threat to double the picket lines if Mr. Flamm did not "come across" resulted in a part payment of $200 in marked bills. Mr. Zoll alleged that the money was paid as a fee for "sales consultation" to get rid of the pickets.

* * *

Special Services Planned

The department on evangelism of the Greater New York Federation of Churches has announced that for the sixth summer outdoor services will be conducted at noon, five days in the week, in Madison Square Park. Plans are also under way for a city-wide evangelistic campaign in the fall to be led by that vigorous and lovable English preacher, Gipsy Smith.

Services in the Mohawk Indian language were conducted at Cuyler Presbyterian Church, Brooklyn, during June, and it is planned to hold them regularly on Sunday evenings after Oct. 1. Some 40 Christian hymns have been translated into Mohawk by Mrs. Margaret Lahache and Mrs. Josephine Skye, and are now published in book form. Cuyler Church recently presented 200 copies of this book to a Mohawk congregation at Caughnawaga in the province of Quebec.

* * *

The Temple of Religion

The daily programs of the Temple of Religion at the World's Fair have elicited much favorable comment. Under the cooperative auspices of Catholics, Protestants and Jews, organ recitals are given at noon, and choral vespers by various choirs, accompanied by brief sermons on the general topic, "God's Place in Man's Life," are given at six o'clock in the evening. However, the Temple itself has been variously criticized. The most recent critic was Father Edward L. Curran, president of the International Catholic Truth Society of Brooklyn, who called the Temple "the emptiest and most unattractive building" on the fair grounds, and asked how it could be given its name "without a single symbol of God on the walls."

* * *

And So Forth

The reduction in the city's appropriation for summer playground programs has created a serious problem which the federation of churches has attempted to meet by appropriating special funds for opening ten new vacation church schools in overcrowded areas.

The "Form of Prayer for use by Christian people in all countries during times of war and rumors of war," prepared by the Archbishop of York under the auspices of the provisional committee of the World Council of Churches, may now be obtained at five cents a copy (one cent in lots of 100) from the Department on International Justice and Goodwill of the Federal Council of Churches, 297 Fourth Avenue.

DAVID MUNROE CORY.

Chicago Planning Another Mission

Success of Former Campaigns Leads to New Effort in 1940—Lotteries Legalized to Clear Slums

(Correspondence from Chicago)

CHICAGO, July 10.—At its first meeting in September the board of trustees of the Chicago Church Federation will consider a proposal from the department of evangelism of the Federal Council of Churches that Chicago be one of 20 major American cities to participate in a National Christian Mission during the fall and winter of 1940-41. The commission on evangelism of the Chicago Church Federation and other denominational leaders have already given the proposal consideration and the dates Nov. 17-24, 1940, are tentatively suggested for the Chicago meeting. The successes of the first National Preaching Mission and of the more recent preaching mission to the colleges and universities of the country have encouraged church leaders to make this new proposal.

The speakers for the mission have not yet, of course, been chosen, but it is expected that Dr. E. Stanley Jones will be present throughout the series and will participate in all the meetings.

* * *

Slum Clearance By Lottery

Sensible projects for relief have a hard time to survive, as witness the recent closing of the Federal Theater Projects and the scheduled closing of the music project, but cockeyed schemes find wide acceptance. The most recent locally is the bill passed by both houses of the Illinois legislature to establish a state lottery to provide funds for slum clearance and housing projects in Chicago. It only awaits the governor's signature to become law. Lottery tickets are to sell for $2.50, and it is estimated the take will run from $2,000,000 to $2,500,000 a month, of which 6 per cent will go for expenses, 10 per cent to winners and 84 per cent to slum clearance and housing. What a chance for political graft and plunder this will present! Of course, as Westbrook Pegler says, "the adoption of a lottery by Illinois which now takes a regular cut out of every dollar wagered through parimutuels would call for no sacrifice of principles. But Illinois has a high income tax group . . . and a state income tax would seem a more appropriate method of raising money to eradicate hovels." Although the lottery will cost me nothing and the state income tax probably would, I agree with the intransigent Westbrook.

* * *

Pastors' Institutes Begin Soon

The ministers' conferences at Presbyterian Theological Seminary, Garrett Biblical Institute and the University of Chicago will soon be under way. Presbyterian Seminary

expects to reach the limit of its possible accommodations, about 300, and offers a well rounded program. An exceptionally attractive program is offered by the three institutions which combine on the University of Chicago quadrangles—the Divinity School of the University, Chicago Theological Seminary and the Disciples Divinity House. Dr. Charles Clayton Morrison, editor of The Christian Century, is to be the speaker at the opening dinner on Monday evening, July 31. In addition to a wide variety of courses to be offered by faculty members of the cooperating institutions and visiting instructors, two important seminars will be conducted. A seminar in charge of Dr. H. W. Luce, former vice-president of the University of Peking, on "Interpreting the Pacific Area," will be particularly timely. And the seminar to be conducted by Dr. Newton C. Fetter, of Boston, and other leaders, on "Religious Problems of the College Campus," is expected to attract a large number of directors of religious activities in colleges and universities.

* * *

Death of Dr. Grace Abbott

Social work, and especially children's welfare work, lost a powerful advocate in the death, June 19, of Miss Grace Abbott, professor of public welfare in the University of Chicago, and at one time head of the United States Children's Bureau. A few years ago, in a national poll, she was voted one of the nation's twelve most distinguished women.

* * *

Teacher-Alderman Demands School Investigation

Buying at exorbitant prices through "dummy" corporations and other forms of graft are being charged against the board of education, and Alderman (Prof.) Paul Douglas demands an investigation by the city council. Three of the most distinguished members of Mayor Kelly's citizens' advisory committee on the schools, Prof. Frank Freeman of the University of Chicago's department of education, Miss Charlotte Carr, head of Hull House, and Lester N. Selig, transportation corporation head, have resigned in protest against the board's and the mayor's policies. But nothing ever happens—at least nothing that indicates improvement in the deplorable school situation.

* * *

Methodist Summer Assembly At Des Plaines

The 80th season of Methodist summer assemblies and camp meetings began yesterday, July 9, at the Des Plaines camp grounds, and will continue until July 23. Bishop Waldorf opened the assembly Sunday with a mass meeting.

CHARLES T. HOLMAN.

World Conference of Christian Youth

Fifteen hundred young people are expected to convene at Amsterdam, Holland, from July 24 to August 2 in the World Conference of Christian Youth. This group has for its purpose: "to mobilize youth to witness to the reality of the Christian community as the God-given supra-national body to which has been entrusted the message of victory over the world's spiritual, political and social confusion."

Unity Grows in Rural Regions

Conference in Maine Stresses Ecumenical Trends—Mother Aids in Ordination of Son

(Correspondence from New England)

OCEAN PARK, ME., July 1.—The 13th Rural Church Workers' Conference, which closed here yesterday, had the largest attendance yet recorded, with delegations of 25 to 60 from each of our six states. The theme was "The United Rural Church of New England," for which the convention at Keene last year voted that "the time has come." What does this mean? What practical steps toward it are possible? These were the questions faced by this "town meeting" of 234 men and women. Panels of federated church and larger-parish ministers, and of denominational and state council executives, 18 in all, including Bishop Brewster of Maine, sat in turn on the platform, conversing with each other and with those on the floor. There was surprising agreement that denominations are developing into ecumenical unity and that, in the country at least, division of Christian forces is disastrous. Naturally the officials felt that local workers tend to go too fast and to embarrass and weaken the denominations, while the latter are impatient of such attempts to guard denominational interests as "exchange of fields." But speakers on both sides showed sympathy and vision. The issues were at least clarified by the "findings," which sought reconciliation by emphasis upon the end—the maximum service to every community and individual—and on scrupulous fulfillment of all obligations in multidenominational churches and larger parishes, with consultation of all concerned in adopting or altering methods. Thus, an adequate ministry may be given to the entire rural field.

* * *

Four Denominations Meet Together in Vermont

"Composite flowers are inheriting the earth." Baptist, Congregational, Methodist and United Presbyterian judicatories in the Green Mountain state are so convinced that only thus can they win their state for Christ that they held their annual meetings together at Barre, May 31 to June 2, with separate business and joint inspirational sessions. They succeeded in making a new impression upon their constituencies and the public. Secretary Babcock of the council of churches says that the youth rally was one of the largest religious gatherings ever held in the state. I understand that Gov. Aikin was included in a "panel." In the discussion, a well known layman asserted that "the church won't have anything to worry about if it stops thinking about itself and keeps thinking about the *community.*" Walter Rauschenbusch was right: "Community religion is the evident destiny of America!"

* * *

Notable Recognition of Personalities

An event perhaps unique in ecclesiastical history was the ordination of a son to the ministry in which his ordained mother took part. It was appropriately staged in Williston Church, Portland, Me., the birthplace of the Christian Endeavor Society, when Rev. Hilda L. Ives welcomed into the ministry her son, now Rev. Charles Ives.

In the First Church of Christ, New Haven, Conn., on June 5, "A Service of Thanksgiving in celebration of the 50th Anniversary of the Ordination of Rev. Charles B. Brown, D.D.," was held. There were greetings from Dr. Oscar E. Maurer, moderator of the General Council of Congregational and Christian Churches, Dean Luther A. Weigle of Yale Divinity School, and Bishop Francis J. McConnell of the Methodist Church.

The Elmwood Church, Providence, R. I., celebrates tomorrow the 13th anniversary of the pastorate of Dr. William G. Sargent, who came to the Broad Street Christian Church in July 1909. Three years later it moved to Elmwood, joining the Temple Congregational Church, which relinquished its denomination. When the two denominations merged it was said, "It all began in Elmwood!" To hold together a united church for 27 years and bring its membership up to 450 members is no common achievement.

An impressive memorial and statue of Roger Williams, at a cost of some $30,000 has been erected on a terrace of the east hill overlooking the city of Providence.

E. TALLMADGE ROOT.

British Chief Rabbi Backs Conscription

The British Chief Rabbi, Dr. J. H. Hertz, has issued a circular to all Anglo-Jewish ministers, declaring: "The first duty of the Jewish minister is to rouse the manhood of his congregation to the sacredness of the national call. . . . A difficult problem is presented by those who will claim exemption from military service on conscientious grounds. There is no basis for such a claim in Judaism, which ranks defense of country among the supreme duties. Even a handful of evaders may tarnish our good name."

United Church of Canada Favors 'Christian Socialization'

The Toronto conference of the United Church of Canada, composed of 1,140 lay and clerical delegates, adopted a resolution declaring: "We are driven to the conclusion that the only thing that will solve our present social and economic problems will be the absolute Christian socialization of the means of production and distribution of all the necessities of life."

Chicago Theological Seminary Announces New Professors

The Chicago Theological Seminary (Congregational) announces three changes in its faculty for the coming year. The chair of Christian theology, made vacant by the resignation of Dr. A. C. McGiffert, Jr., will be filled by Prof. Daniel D. Williams of Colorado College. Dr. Ross Snyder, educational director of the Congregational Church of Winnetka, Ill., will teach religious education and supervise religious education field work, and Rev. Russell L. Dicks, co-author of *The Art of Ministering to the Sick,* will give a course of lectures on that subject.

Tension Grows In British Isles

Göbbels' Speech Held Warning to East Europe—Plan Special Taxes on Armament Profits

(Correspondence from England)

LONDON, June 27.—It has been a week of mixed weather. On the brighter side we remember the welcome given to the king and queen, than which nothing could have been more sincere and whole-hearted. On the dark side we have heard each day from Tientsin of "intolerable insults" to British subjects, and the German press "improves" the occasion. Dr. Göbbels has not failed to gloat over these evidences, as he considers them, of the decline and impending fall of Britain. The new language which statesmen use today has to be revalued before it can be understood; it is conjectured that the taunts of the minister of propaganda are less intended for ourselves, or even for German hearers, than for the smaller nations of eastern Europe. They must be kept from committing themselves to a lost cause!

* * *

A. P. D.—Armaments' Profit Duty

Another abbreviation is added to our long list. The government proposes to put a duty on armament profits and this will be known popularly as "A. P. D." When the Labor party first considered conscription it laid down the undeniable general position that if a nation in its hour of need called for conscription it should conscript wealth as well as life. The present measure does not do anything like that; it is not conscription carried into the courts of wealth. It cannot be regarded as more than a beginning. Speaking in general terms, the government proposes to take 60 per cent of the additional profits directly created by armaments. This duty will be levied on the direct profits, but it will only be taken from firms which have received armament orders of £200,000 in a given year.

The tax applies, so the *Spectator* adds, only to the excess of profits in the accounting year over the standard profit earned in certain other years. For the majority of firms the years will be 1936 or 1937, which were years in which rearmament had already caused a boom. It is a levy but not a high one, and not, as far as can be seen, a very profitable one. More will have to be done, and it is urged that the government should draw up a plan to deal with the real emergency which a war would create. "Private consumption must be restricted," in such an event, "to a point which releases a half of the national income to be devoted to the needs of war." The present proposals scarcely touch the problem how this can be done.

* * *

Give Archbishops War Authority

The Church Assembly in all the three houses approved of the measure which defines the duty of clergy in wartime. In four clauses this measure authorizes the archbishops in the event of war to make regulations for the guidance of the bishops, enabling them to close churches, to give their clergy unlimited leave of absence and to allot compulsory spheres of work. In the same assembly there was raised the serious question of religious instruction in schools. Evidence was given of the scanty provision made in many secondary schools. Sometimes the instruction is left to unqualified teachers, and sometimes it is allowed to cease when the scholars are 15. This is a most urgent matter; it was reported that the free churches were as alive as the Church of England to the necessity of facing the serious facts.

* * *

Luncheon Foreshadows Youth Conference at Amsterdam

A luncheon was given last week in connection with the Amsterdam Conference of Christian Youth. The Archbishop of York, who presided, said that this conference would consist of young people "who had no knowledge of, or patience with, difficulties and were determined that something should be done." Rev. Oliver Tomkins, of the Student Christian Movement, who is the leader of the British delegation, explained that of the 1,500 delegates 200 would come from these islands. No delegate will be older than 35 and two-thirds of them will be under 26.

* * *

And So Forth

A call has been issued to all the churches to offer united prayers for China on July 9, the anniversary of the outbreak of war between China and Japan. In the letter sent to all the churches a telegram from a missionary eyewitness is enclosed, describing the bombing of Chungking and the havoc among the Chinese civilians.

At a conference of magistrates and others Dr. J. R. Rees said that the psychological approach to the treatment of convicted persons had been encouraging. After three years 55.8 per cent of cases referred to the Tavistock Clinic were still quite satisfactory. He pleaded for a greater use of the psychiatrist.

Much interest has been aroused by two articles in the *Spectator* on the Gospels, one by Mr. Joad and the other by Mr. H. G. Wood. Mr. Joad, in his article upon "The Gospels Re-read," was outspoken in his criticism both of the books and of the character of Jesus as he is described. He separated the synoptic narratives from the rest of the New Testament, and approaches them frankly as he would approach any other book. Mr. Wood showed how far removed Mr. Joad's method of study was from the right way of handling these books. It is clear that the subject has a remarkabe interest for the readers of the *Spectator*.

EDWARD SHILLITO.

Advice on the Problem Of Father Coughlin

Rev. Francis X. Talbot, editor of *America*, advised the Economic and Social Institute at Camp Taminent, Pa., that "whatever problem there is about Father Coughlin, this problem can best be handled by his ecclesiastical superiors." A great many people cannot avoid the feeling that Archbishop Mooney of Detroit has not been doing a particularly good job in this respect.

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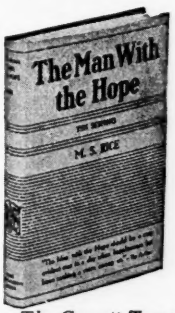

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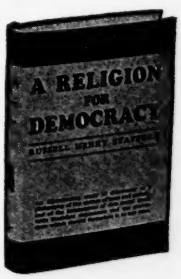

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Radio Preacher Elected Bishop

Canon Martin Heads Diocese of Saskatchewan—Monarchs' Visit Proves Loyalty of Dominion

(Correspondence from Manitoba)

WINNIPEG, July 4.—Canon Henry Martin, for 21 years rector of St. George's Parish, Winnipeg, has been elected Bishop of Saskatchewan. His cathedral is at Prince Albert, and his diocese is a missionary one. It has an area of 90,000 square miles, and contains 51 parishes, of which 31 are missions and 14 are Indian stations. Roads and railways reach only part of the area, and the bishop will need to use every method of transportation from canoe and dog-team to their newer rival, the airplane, to administer his diocese.

Canon Martin is well suited for his task. He has the physique of a Greek god, and the fitness of an all-round athlete who has never lapsed from training. He has a beguilingly genial manner, a tolerant and sympathetic spirit, and ardent missionary enthusiasm. He will bring to a new frontier of Canadian life a quality of Christian leadership which will extend its blessings far beyond the boundaries of his own church. Canon Martin began his mission work more than 30 years ago in the London slums. Since coming to Canada he has kept up his interest in missions, often traveling through remote mission fields during his summer holidays. He is one of the best known Anglican clergymen, having gained a national reputation through his Sunday broadcasts of the Vesper Hour, which for some years were carried on a national network all over the dominion.

* * *

Lutherans Hold Rally in United Church

Lutherans of many varieties joined in the first city-wide Lutheran rally, held on the afternoon of June 11 in Westminster United Church, Winnipeg. The whole service, planned and arranged by Rev. R. E. Meinsen of the English Redeemer Lutheran Church, was a fine one. Dr. Walter A. Maier of Concordia Seminary, St. Louis, Mo., gave an address that might have been still better if he could have borne witness to his own faith without feeling it necessary to belabor others. The denunciations of "modernism" seemed like a voice from the past, and awoke wonder as to how many listened because of them or in spite of them. Many of us who found this feature of the service distasteful could yet listen with spiritual profit. Altogether the service was a splendid one, and ought to be of value to the Lutheran cause in this city. Dr. Maier was unfortunately suffering from an operation in the throat, but undauntedly kept his engagement.

* * *

Visit of Monarchs Demonstrates Unity of Dominion

The king and queen are back in England, securing a much needed rest. But their visit was certainly the most momentous event of the past quarter. The record can be brief. They arrived on Victoria Day, May 24. Only once in 12 years had it rained in Winnipeg on this holiday. But as the king and queen looked out at the first western city there was falling such a rain as Winnipeg often needs but all too seldom gets. By noon, however, the rain had ceased and the drive in the afternoon was held without benefit of umbrella.

The welcome was a heartening revelation of *e pluribus unum*. Winnipeg is the most polyglot city in Canada. On the playgrounds of its schools more than 50 languages are spoken; but the enthusiasm for "our" king, and the delight with "our" queen, was nowhere greater than in the north end.

* * *

Minnesota's Governor In the Limelight

Next to the king and queen, perhaps the man who stole the show was Gov. Stassen of Minnesota. The governor had come up for the Welcome Week celebrations, and the night before had made a banquet speech of a very high order. On the welcome day, by some blunder, or undue subservience to red tape of minor officials, the governor and his wife were brought to the reception chamber, and then were not presented. Nobody knew who was to blame, but everybody agreed that it was somebody else. Citizens generally were indignant, and disposed to refer to this incident as a signal mark of incompetence of the arranging committees. But Gov. Stassen, by his generous spirit and a gracious letter, poured oil on the troubled waters, and won for himself a warm spot in the heart of Winnipeg.

* * *

Winnipeg Has First Traffic Fatality in 229 Days

Last spring I mentioned Winnipeg's hitherto unparalleled record of 141 days without a fatal traffic accident. It was feared that this record would terminate in the unusual traffic of the royal visit. Extraordinary precautions were taken, and the record survived. The city was just beginning to talk with confidence of a year without traffic fatality when, on the 229th night, a wild crash between a motor cycle and an automobile killed one man and seriously injured two others. The black flags have been hoisted over Winnipeg's streets, and now we have to begin again. But we have learned both what can be done by care and education; and also how unnecessary are most of the accidents.

* * *

And So Forth

Rev. H. E. D. Ashford, a United Church missionary, who has been doing splendid work in the mass movement toward Christianity among the Bhils in central India, has been compelled because of the ill health of his wife to return to Canada.

Dr. J. W. Aikens, distinguished United Church minister and enthusiast for world-wide evangelism, has been superannuated. He intends to continue individual evangelistic and missionary service.

Dr. David Flemming, assistant minister at Westminster United Church, celebrated on Sunday, June 25, the 50th anniversary of his ordination. A special service, at which he preached, was held in his honor at Riverview United Church, one of his former charges.

ERNEST MARSHALL HOWSE.

Discuss Foreign Policy Issues

Portland Shows Rising Interest in International Institute—New Methodist Conference Formed

(Correspondence from Oregon)

PORTLAND, July 1.—The Northwest Institute of International Relations, held at Reed College and sponsored by the Friends Service Committee, the Congregational-Christian Council for Social Action, the University of Oregon and Reed College, has just closed its fifth annual session reaching a new high in interest and attendance. A new and successful feature has been the ten evening "town meetings" held alternately on the campus and in a Portland downtown auditorium, the climax of which was a spirited debate between Norman Thomas and Harry Gideonse, president-elect of Brooklyn College, on the theme "World Crisis: What Should America Do?" This was attended by 2,000. Other well known lecturers at the institute were Gerald Heard, Stanley K. Hornbeck, Samuel Guy Inman, Frederick J. Libby and Frederick W. Norwood. The institute balanced its $4,500 budget. Prof. G. Bernard Noble served as director.

* * *

Methodists Adopt Minimum Salary Requirement

The Oregon Methodist conference, in annual session at Forest Grove last week, incorporated into its organization with imposing ceremonies the former Methodist Church South and Norwegian-Danish conferences. Bishop Wallace E. Brown presided as the new area bishop. Dr. William Wallace Youngson, former pastor at Tillamook, becomes world service promoter and publicity director for the Pacific Northwest states. Dr. Milton E. Marcy, of Sunnyside Church, Portland, becomes superintendent of the Portland district, succeeding Dr. J. B. Harrison who goes to First Church, Salem. The conference adopted as a minimum salary for its preachers, $1,200 for married men and $1,000 for single. Funds are to be provided through an equalization plan.

* * *

Brilliant Pageant Marks Catholic Centennial

Attended by dignitaries from many states, Roman Catholics recently held a three-day observance of the anniversary of the founding of their church in the Oregon country 100 years ago. Brilliant pageantry marked the celebration. The Most Rev. Amleto Giovanni Cicognani, apostolic delegate to the United States, opened the conclave by celebrating mass in Portland's civic auditorium, which was converted into a vast cathedral for the occasion. An outstanding event was the historical pageant on the banks of the Columbia river at the site where Fathers Francis Norbet Blanchet and Modeste Demers, after a perilous journey, landed their canoe in November 1838, and were welcomed by Dr. John McLoughlin and others of the Hudson's Bay Company fur trading post. Members of the Federal Theater Project

formed the nucleus of the cast with 300 local people participating. An audience of 10,000 witnessed the reproduction of the historic event and the planting of a memorial cross at the spot where the pioneers landed. At the village of St. Paul, where the first mass was celebrated in the Pacific Northwest, the centennial was observed before an altar erected on the lawn of the church which 93 years ago replaced the original mission structure. Later at the grave of the pioneer priests eight archbishops conducted a memorial.

* * *

Portland Is to Have Another College

The Portland Bible Institute (interdenominational) has changed its name to Cascade College and will offer degrees in the arts, music and theology. Dr. Clarence J. Pike is the president. The institute, in existence for 21 years, has a student body of 125, representing five states and Canada, a faculty of 12 and a property valued at $100,000. The board chairman is Dr. C. C. Poling, father of Dr. Daniel A. Poling, international president of Christian Endeavor. Cascade College announces itself as "premillennial, Arminian in theology and holding to the Wesleyan interpretation in regard to the doctrine of the Holy Spirit."

* * *

State University Resumes Department of Religion

Interrupted by the depression and inactive for eight years, the department of religion will be resumed this fall in the University of Oregon, Eugene. It will be headed by Dr. J. R. Branton, since 1937 professor of religion and director of Christian activities at Linfield College (Baptist). To this important post Dr. Branton brings scholarship and a genius for youth leadership. His selection is highly pleasing to the liberal forces of the state.

* * *

Episcopalians Confer with Presbyterians

An informal and unofficial conference of Episcopal and Presbyterian clergymen of the Portland area was held recently with the Rt. Rev. Benjamin D. Dagwell, bishop of the diocese of Oregon, and Dr. J. Hudson Ballard, pastor of First Presbyterian Church, as joint chairmen. Clergymen of both communions presented papers dealing with the movement toward union. Extended discussion resulted in increased understanding and friendliness.

* * *

Missionary Educator Heads College of Idaho

Dr. William Webster Hall, Jr., has been elected to the presidency of the College of Idaho (Presbyterian) at Caldwell. With degrees from Princeton, Union Seminary and Yale, Dr. Hall taught in Robert College, Istanbul, Turkey, and for the past five years has been associate professor of history and ethics and dean at the American College of Sofia, Bulgaria. He will undoubtedly make an influential and world-minded addition to the group of church college presidents already in this state.

* * *

Y.M.C.A. Leader Passes

Harry W. Stone, for 36 years the dynamic leader of the Portland Y.M.C.A., recently passed way. Since his retirement in 1932 he has given his energy to the many causes dear to his heart. He led Portland to a foremost place in the Association world and for many years served on the Y.M.C.A. national council and general board. In early life he came under the influence of Moody and combined evangelical fervor with social passion. An active churchman, he kept pace with modern thought; he has been honored as one of Oregon's most widely known and useful citizens.

* * *

College Without A Campus

Albany College of Portland (Presbyterian) has closed a successful year with an enrollment approaching 400. Dr. Clarence W. Green is president. Albany moved into the city several years ago from a small town seventy miles distant and has no campus. Most unique is its housing arrangement—a Jewish educational building, a Nazarene church and a German Turnverein hall. The rented quarters are adequate and well situated.

RAYMOND B. WALKER.

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Court Requires Negro Jurors

Arkansas Bench Reverses Conviction of Cotton Pickers by All-White Jury—Hutchins Succeeds Hutchins

(Correspondence from the Mid-South)

ABERDEEN, MISS., July 1.—The Arkansas supreme court has served notice on county jury commissioners that members of the Negro race must not be excluded from regular jury panels. The court reversed the conviction of Rome Bone, 24, and his brother, Moses Bone, Negro cotton pickers, and ordered new trials in the Pulaski county court. Rome Bone had been sentenced to death and his brother to 21 years' imprisonment on charges of murder during a dispute over cotton picking wages. Three Negroes were added at the last minute to the panel in the lower court, but none was put on the jury. The court termed this a subterfuge and warned that the 14th amendment requires the quashing of any venire of a jury from which Negroes are "systematically excluded, which has been the case with Negro electors in Pulaski county for over 40 years."

* * *

L. S. U. President Accused of Financial Irregularities

The flight of James Monroe Smith, president of Louisiana State University, after a half a million dollar shortage of funds was revealed, has provided the greatest sensation to rock this region since the days of Huey Long. L.S.U. books were discovered to have been doctored and the exact amount of the loss is still unknown. Five relatives and faculty members are accused of complicity. At first it was thought that $600,000 of L.S.U. bonds had been converted by Smith to his own use, but later it was asserted that the three largest Louisiana banks had lost half a million dollars on the educator. Running a grain syndicate on the side, Smith had used the money to buy 2,000,000 bushels of wheat. Neither the state nor the school will lose any money, the attorney general has stated.

* * *

Mississippi Governor Uses Troops to Raid Saloons

Gov. White has sent the Mississippi national guard on another raid on Rankin county saloons. Troops seized and destroyed over $100,000 worth of liquor and gambling equipment and arrested 60 people. There have been several raids by troops this year, to cope with a situation in which local authorities have been inactive.

* * *

Son Succeeds Father At Berea

Dr. Francis Hutchins, head of Yale-in-China, and brother of President Robert M. Hutchins of Chicago, has been chosen as the new president of Berea College. His father, Dr. William J. Hutchins, retired this commencement after a fruitful 19-year presidency of the Kentucky institution. Long known as an unconventional educational center and as a school dedicated to constructive Christianity, the school has enjoyed its greatest years under retiring President Hutchins. In the 70 years' history of the college before his administration only 105 college degrees were given; during his administration, 1,614. Millions of dollars were added to the endowment, most of the buildings at the college constructed, its standards and scholarship increased. All this was done without sacrificing the required work and economy which have always characterized the school. President Hutchins came to Berea from a theological professorship at Oberlin. His influence has been greater in shaping the mountain youth of today than that of any other single person. The carrying on of the Hutchins tradition in the president-to-be has been highly praised.

* * *

Farm Labor Shortage Brings Vagrancy Law into Action

Farm labor is scarce in the mid-south at present, so police officers have been strictly enforcing the vagrancy laws. Anyone without employment is offered farm work and, if he refuses it, he is given ten days in jail with work on the city streets. There has been noticeable decrease in the number of loafers on small town corners.

* * *

Cotton Crop Threatened By Weather

The chief concern of this section for the past month has been the unprecedented rains. Crops have been severely damaged; a few places have been inundated for months, and the whole area reports a crop from 25 to 75 per cent off. Federal aid has been asked, and government authorities are investigating the situation. This is strictly a one-crop area, and the failure of the cotton crop means suffering for many.

* * *

To Elect New Episcopal Bishop of Louisiana

A special convention to elect an Episcopal bishop for Louisiana will meet at Baton Rouge Sept. 20. The call was issued after Dean Noble Cilly Powell of Washington cathedral declined the proffered episcopate. A special committee has been appointed to submit nominations. The recent convention met until the early hours of the morning before electing Dean Powell. It is hoped to avoid divisions at the coming convention.

* * *

And So Forth

The largest confirmation class ever presented in an Episcopal church in this area was presented by Israel Noe of Memphis to Bishop Maxon recently. There were 153 in the class, which is the beginning of St. James' Parish, organized by the former dean of the cathedral. Hundreds of members of his former church have also been enrolled in the church, which is not a strictly denominational affair, though following all Episcopal usage.

President Raymond Paty of Birmingham-Southern refuses to compromise with commercialism in football, and announced that next season will be the last for his institution in intercollegiate play. There is a growing resentment against football as it is played in the south; several other institutions will probably follow Dr. Paty's lead.

CHARLES GRANVILLE HAMILTON.

Texas Drys in Annual Meeting

Counties Continue to Banish Liquor —All Denominations Holding Summer Gatherings

(Correspondence from the Southwest)

WACO, July 1.—The annual convention of United Drys of Texas has just been concluded in Abilene. Bishop H. A. Boaz presided. Superintendent Jeff Davis reported gratifying progress. One hundred sixteen of the 254 counties are now wholly dry. Leon voted dry in March by almost two to one. Freestone soon joined the list, outlawing beer. During May eleven local option elections were held, with drys winning in eight. Grayson, one of the most populous counties, will vote today. Speakers at the convention were Dr. E. B. Hawk, acting president of Southern Methodist University, Judge Edgar P. Haney of Dallas, and Dr. J. M. Dawson of Waco.

* * *

Summer Encampments Prove Attractive

Encampments, which are numerous in Texas in the summer, are under way. At Woodlake the Churches of Christ will hold forth July 24-28. G. C. Brewer will be the preacher for the evangelistic services nightly. Teachers will be Basil Doran, J. P. Sewell and Charles Robertson. Baptists, with a long list of speakers, will hold large meetings of the kind at Alto Frio, Palacios, Menard, Woodlake and Paisano. Presbyterians have their meeting at Kerville. Methodists are just concluding one of their most successful summer schools for pastors at Southern Methodist University, a list of the most eminent teachers and preachers, north and south, providing instruction.

* * *

Dedicate Wichita Falls Methodist Church

First Methodist Church, Wichita Falls, dedicated its splendid new building, auditorium and educational plant recently. The service enjoyed the participation of three bishops—Boaz, Smith and Holt. The pastor, Paul E. Martin, reports that his church progressed from $45 in 1881 to $169,661 in 1923 in the way of offerings, and from the grandeur of the present edifice it would appear to be keeping up the stride. There is a total paid staff of nine.

* * *

Baptists Meet to Stress Evangelistic Drive

Texas Baptists again called their ministers together in June at Southwestern Seminary for an evangelistic conference, attended by more than 1,000. This year, instead of listening to scores of speakers during the week, the addresses were given by President L. R. Scarborough, Dr. George W. Truett of Dallas, Dr. W. R. White of Oklahoma City and Dr. R. Q. Leavell of Atlanta, the latter the leader of the Baptist south-wide evangelistic crusade.

* * *

Columnist Attacks Churches' Record on Relief

Much controversy has been excited

throughout Texas by the continued strictures on preachers and churches by Lynn Landrum, columnist for the *Dallas News*, because of their disinclination to take over the entire burden of poor relief. The replies from some of the more prominent pastors, as well as a large number of laymen, are to the effect that the total responsibility should be shared by non-church members; that while churches would do well to take care of their own dependent members and as many more people as possible, they are not obligated to do all; and that such a gigantic program involving materialities might obscure the more spiritual mission of the church. Meantime the legislature enlarged the eligibles to the pension funds, but made no extra provision, adjourning under the vehement condemnation of Gov. W. Lee O'Daniel who reversed his campaign protestation against a sales tax to a demand for such, only to be defeated on the issue.

JOSEPH MARTIN DAWSON.

Civilian Dress for Viennese Priests

Cardinal Innitzer, Archbishop of Vienna, has directed all clergymen and members of monastic orders in his diocese to wear only civilian clothes in public.

World Conference of Negro Youth Planned for 1940

From the Connectional Young People's Congress of the African Methodist Episcopal Church, meeting in Philadelphia, comes the announcement that plans are being laid to hold a world conference of Christian Negro youth in this country next year.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Five Came Back

(Kent Taylor, Wendy Barrie, et al.) (RKO) Strong, tense, rather well done, well acted thriller of varied character interest, grim action and suspense, as airliner with assorted passengers does forced landing in South American jungle, menaced by distant hostile savages. Final heroic self-sacrifice of some to save others.

For A: Very good of kind. For Y: Strong thriller. For C: No.

Girl from Mexico

(Lupe Velez, Donald Woods, Leon Errol) (RKO) Lively farce, occasionally funny, frequently mere slapstick, built round the cyclonic antics of Lupe, a "radio discovery" or hero. Hilarious complications as she wins recognition and also hero from his calculating society fiancée.

For A: Hardly. For Y: Not the best. For C: No.

Kid from Kokomo

(Wayne Morris, P. O'Brien, J. Blondell, May Robson) (Warner) Thoroughly distasteful mess, supposed to be very funny. Unsavory fight manager exploits brawny, dim-witted yokel, abandoned as babe, by having drunken old harridan pose as his mother. She adds tough associate as "father." The fraud revealed, he adopts them as parents!

For A, Y, and C: Trash.

Orage

(Chas. Boyer, Michele Morgan) (French—English titles) Finely acted, sophisticated theme of illicit romance showing tragic consequences when happily married hero becomes infatuated with another woman. Trite theme, thoroughly continental in flavor, fairly well done except for faulty continuity.

For A: Good of kind. For Y, and C: No.

Panama Lady

(Lucille Ball, Allan Lane) (RKO) Sordid, incredible tale of show-girl heroine, stranded in Panama, taken to South American jungle as housekeeper by prospector to atone for share in café robbery. More unpleasant and lurid happenings before she finds happy future with hero who follows her to New York.

For A: Poor. For Y, and C: Certainly not.

Panama Patrol

(Leon Ames, Charlotte Wynters) (Grand Nat'l) Agreeably thrilling spy melodrama, in which instructive exposition of code ciphering by Washington Bureau offers considerable interest, and hero's tracking down of Oriental spy ring, in possession of Panama canal secrets, entails many suspenseful situations.

For A: Fair. For Y: Rather good. For C: Hardly.

Torchy Runs for Mayor

(Farrell, MacLane) (Warner) Swift-moving, exciting story of newspaper reporter's courageous exposure of crooked political boss, who resorts to killing and kidnaping to thwart her. Slow-witted detective-fiancé rescues her and she wins election. More painful comedy by Tom Kennedy.

For A: Perhaps. For Y: Fair of kind. For C: No.

You Can't Get Away with Murder

(Bogart, Billy Halop) (Warner) Grim, realistic crime drama by Warden Lawes, mainly set in Sing Sing. Association with gangster gets boy involved in robbery and murder. His fear of pal and consequences almost sends innocent man to chair. Well acted, suspenseful absorbing.

For A: Good of kind. For Y, and C: No.

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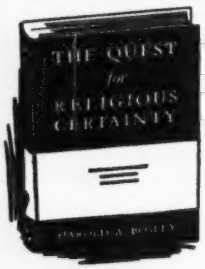

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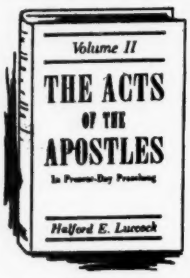

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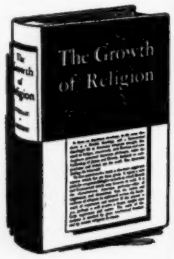

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